



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

599  
P446.8  
S384pee  
1893

Apocr.

879.5



Library of the Divinity School.

---

Bought with money

GIVEN BY

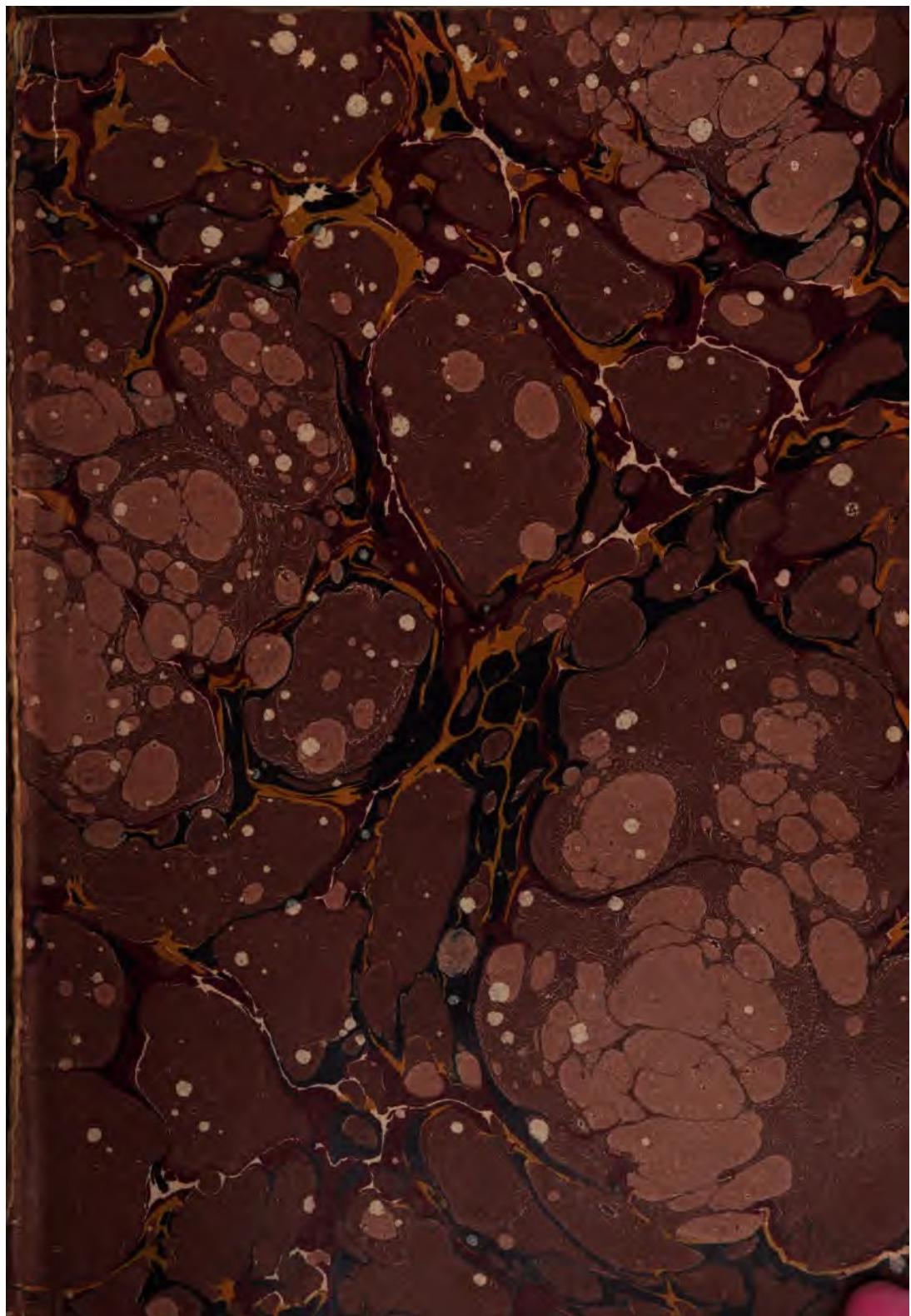
THE SOCIETY

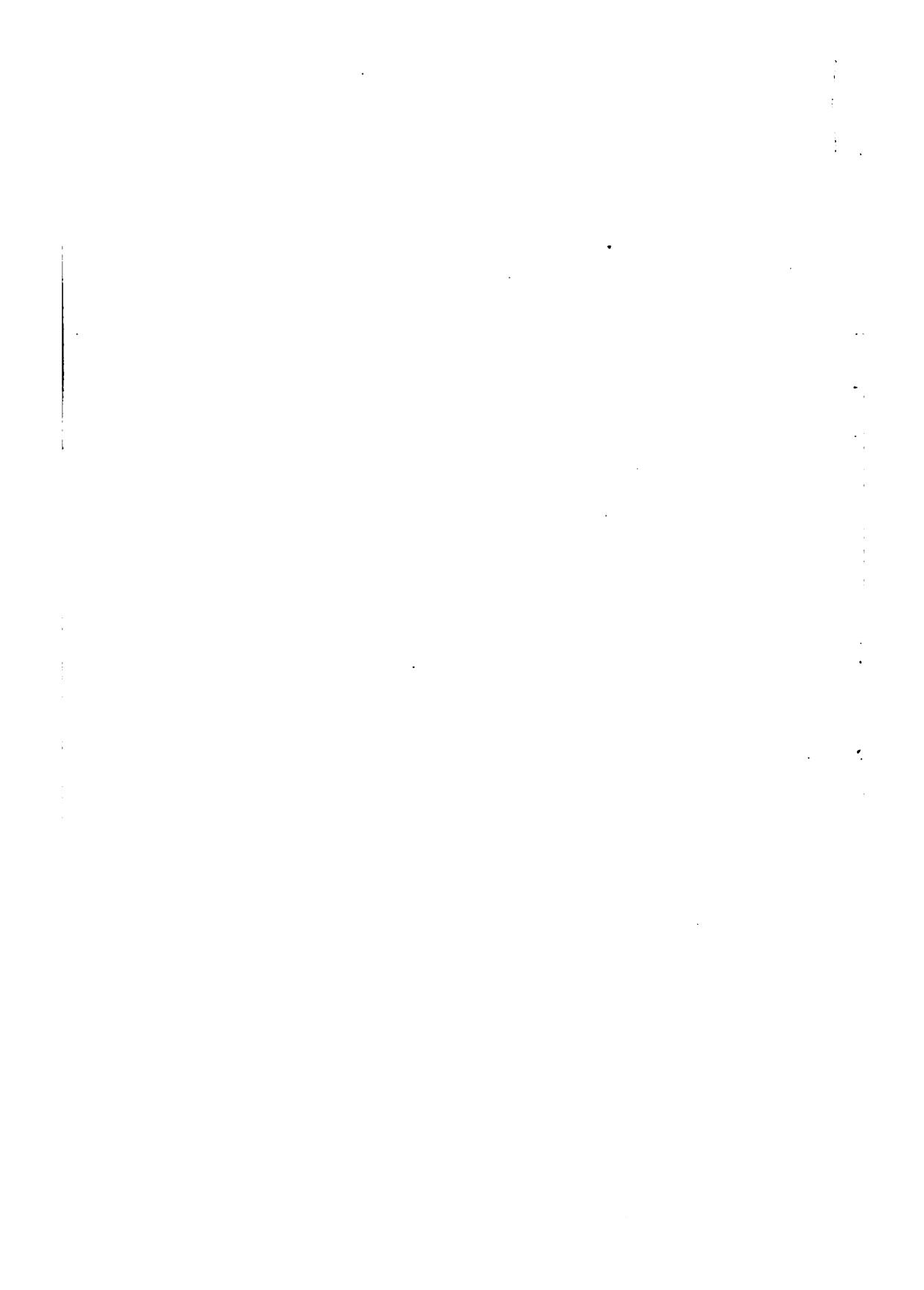
FOR PROMOTING

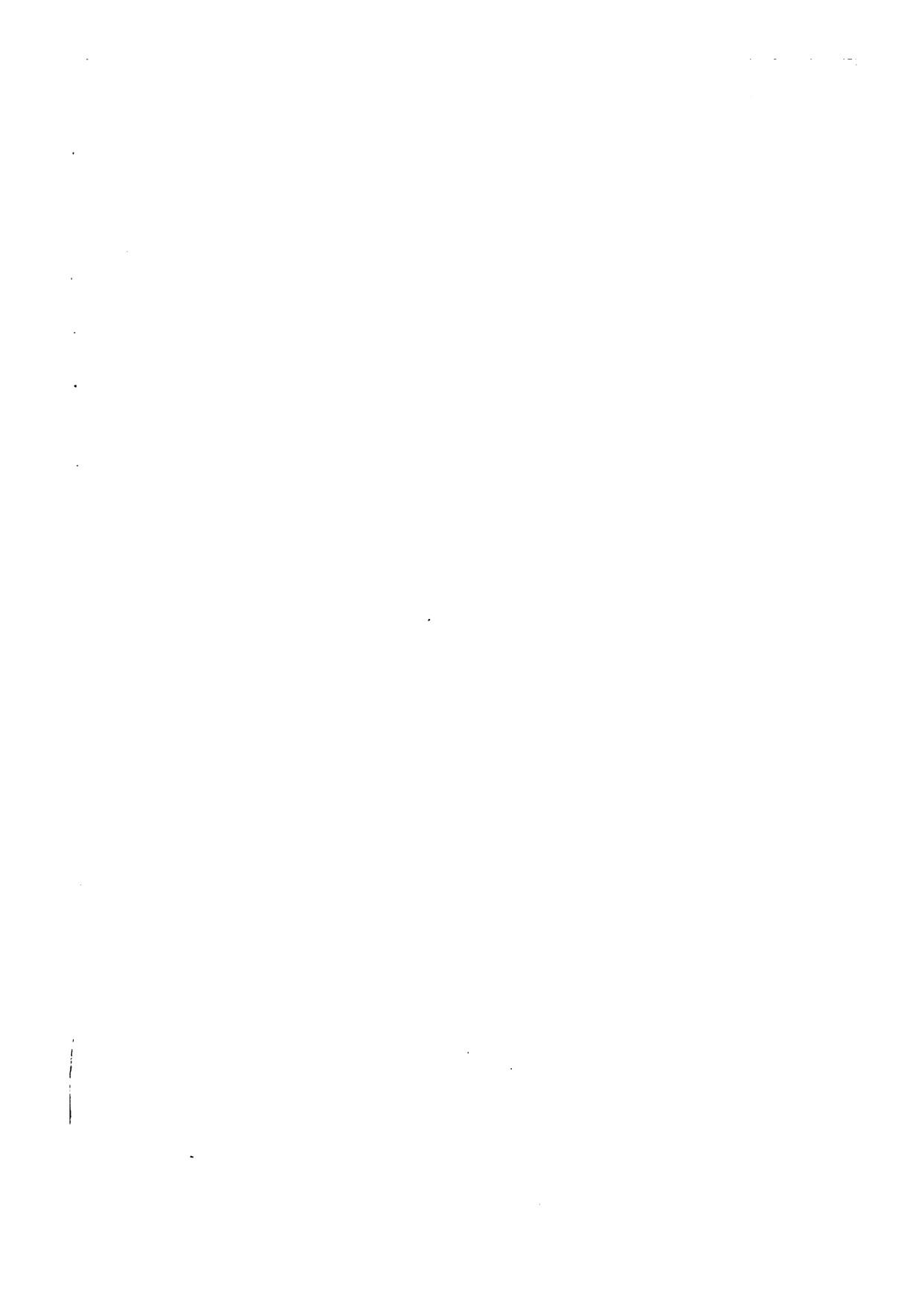
THEOLOGICAL EDUCATION.

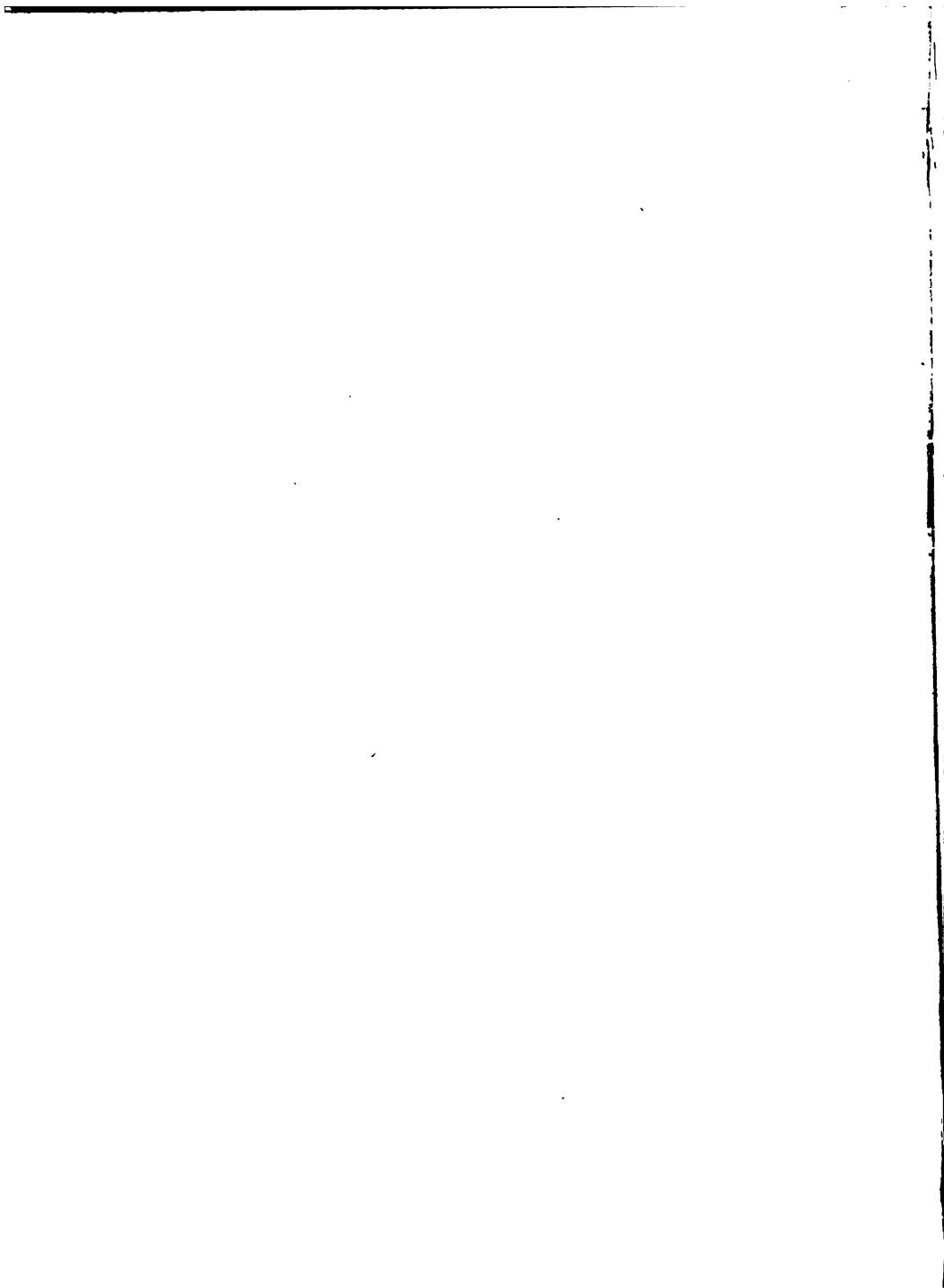
---

Received 23 Feb., 1894.











# The Gospel of St Peter

SYNOPTICAL TABLES

*WITH TRANSLATION AND CRITICAL APPARATUS*

EDITED BY

H. von SCHUBERT, D.D.

ORD. PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF KIEL.

AUTHORISED ENGLISH TRANSLATION

BY

REV. JOHN MACPHERSON, M.A.

AUTHOR OF

"A COMMENTARY ON ST PAUL'S EPISTLE TO THE EPHESIANS."

---

EDINBURGH

T. & T. CLARK, 38 GEORGE STREET

Price One Shilling and Sixpence, nett.

Reviewed in *Theologische Zeitung*, 6 Jan., 1894.

## ERRATUM.

Page 31, line 6 from foot, for "whither" read "whence."

## T. & T. CLARK'S PUBLICATIONS.

**Grimm—Thayer.** GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, being Grimm's Wilke's Clavis Novi Testamenti. Translated, revised, and enlarged. By Prof. J. H. THAYER, D.D., Harvard University. Third Edition, Revised, demy 4to, price 36s.

Towards the close of the year 1862, the "Arnoldische Buchhandlung" in Leipsic published the First Part of a Greek-Latin Lexicon of the New Testament, prepared, upon the basis of the "Clavis Novi Testamenti Philologica" of C. G. Wilke (second edition, 2 vols. 1851), by Professor C. L. WILIBALD GRIMM of Jena. In his Prospectus, Professor Grimm announced it as his purpose not only (in accordance with the improvements in classical lexicography embodied in the Paris edition of Stephen's Thesaurus and in the fifth edition of Passow's Dictionary edited by Rost and his coadjutors) to exhibit the historical growth of a word's significations, and accordingly in selecting his vouchers for New Testament usage to show at what time and in what class of writers a given word became current, but also duly to notice the usage of the Septuagint and of the Old Testament Apocrypha, and especially to produce a Lexicon which should correspond to the present condition of textual criticism, of exegesis, and of biblical theology. He devoted more than seven years to his task. The successive Parts of his work received, as they appeared, the outspoken commendation of scholars diverging as widely in their views as Hupfeld and Hengstenberg; and since its completion it has been generally acknowledged to be by far the best Lexicon of the New Testament extant.

"I regard it as a work of the greatest importance. . . . It seems to me a work showing the most patient diligence, and the most carefully arranged collection of useful and helpful references."—THE BISHOP OF GLOUCESTER AND BRISTOL.

"The best New Testament Greek Lexicon. . . . It is a treasury of the results of exact scholarship."—Bishop WESTCOTT.

**Cremer.**—BIBLICO-THEOLOGICAL LEXICON OF NEW TESTAMENT GREEK.

By Prof. HERMANN CREMER, D.D., Greifswald. Translated by William Urwick, M.A. In demy 4to, Third Edision, with Supplement, price 38s.

The Supplement, which is included in the above, may be had separately, price 14s.

Since the publication of the Large English Edition of Professor Cremer's *Lexicon* by Messrs T. & T. Clark in the year 1878, a third German Edition (1883), and a fourth in 1886, have appeared, containing much additional and valuable matter. Articles upon important words already fully treated have been rearranged and enlarged, and several new words have been inserted. Like most German works of the kind, the Lexicon has grown edition by edition: it is growing, and probably it will still grow in years to come. The noble English Edition of 1878 being stereotyped, it became necessary to embody these additions in a SUPPLEMENT involving the somewhat difficult task of gathering up and rearranging alterations and insertions under words already discussed, together with the simpler work of translating the articles upon words (upwards of 300) newly added. The present Supplement, extending over 323 pages, embodies both classes of additional matter.

To facilitate reference, a new and very copious INDEX of the entire work, Lexicon and Supplement, has been subjoined, enabling the student to consult the work with the same ease as the earlier edition, the arrangement of words by Dr Cremer not being alphabetical save in groups, and requiring in any case frequent reference to the Index. Here at a glance it will be seen where any word is treated of in either Part.

EDINBURGH: T. & T. CLARK, 38 GEORGE STREET.

# THE GOSPEL OF ST. PETER.

SYNOPTICAL TABLES,

WITH TRANSLATION AND CRITICAL APPARATUS.

EDITED

BY

*Hans*

**H. VON SCHUBERT, D. D.,**

ORD. PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF KIEL.

AUTHORIZED ENGLISH TRANSLATION

BY

**REV. JOHN MACPHERSON, M. A.**

AUTHOR OF "A COMMENTARY ON ST. PAUL'S EPISTLE TO THE EPHESIANS".

*E*  
EDINBURGH

T. & T. CLARK, 38 GEORGE STREET

1893.

FEB 23 1894

*Divinity School.*

No one, who will take the pains to compare sentence by sentence, word by word, the new 'Lines left out' with the old 'Line upon Line' will fail to return to the four gospels with a sense of relief at his escape from a stifling prison of prejudice into the transparent and the bracing atmosphere of pure simplicity and undesigned candour.

Robinson.

All rights reserved.

599

PfjG. 3

S 384 pcc

1893

## Preface.

The following Materials for the treatment of "the Gospel of St. Peter" are intended to accompany as a supplement the treatise on "the Composition of the Pseudo-Petrine Gospel Fragment" \* which has been issued at the same time. It seems to me that the reading of that book and the examination of the opinions and results set forth in it will be facilitated, if one has the Materials laid alongside of it. I think that the Tables will help to support my theory and demonstration. But I hope that, even for those who decline to accept the results of my treatise, or who give no attention to it, they will prove useful as a rapid sketch and an aid toward the forming of an independent judgment, and that this little work may thus possess a value of its own. For this reason, too, I have issued the Materials separately in an independent form. As a University teacher, I had our students and the requirements of the theolog. Seminary especially in view.

I have added the opinions of the Ancient Church with reference to the Gospel of St. Peter, after the model of Swete's edition of the text. The translation is a revision of that which I gave in the "Christliche Welt" 1893, №. 1.

Kiel, June 1893.

---

\* Die Composition des Pseudopetrinischen Evangelien-Fragments. Von Hans v. Schubert. Berlin, Reuther & Reichard, 1893. (196 p. 4<sup>1</sup>/<sub>2</sub> sh.)

## Contents.

---

	page
1. The Opinions of the Ancient Church . . . . .	1
2. Synoptical Tables (with Critical Apparatus) . . . . .	3
3. Translation . . . . .	30

---

## I. The Opinions of the Ancient Church.

Τοῦ δὲ Σαραπίωνος . . . ἔτερός τε συντεταγμένος αὐτῷ λόγος περὶ τοῦ λεγομένου Κατὰ Πέτρον εὐαγγελίου, δν πεποίηται ἀπελέγχων τὰ ψευδών ἐν αὐτῷ εἰρημένα, διά τινας ἐν τῇ κατὰ Ῥωσσὸν παροικίᾳ προφάσει τῆς εἰρημένης τραφῆς εἰς ἔτεροδόξους διδασκαλίας ἀποκείλαντας· ἀφ' ἡς εὔλογον βραχείας παραθέσθαι λέξεις, δι' ὧν εἶχε περὶ τοῦ βιβλίου τηνώμην προτίθησιν οὕτω γράφων· ἡμεῖς γάρ, ἀδελφοί, καὶ Πέτρον καὶ τοὺς ἄλλους ἀποστόλους ἀποδεχόμεθα ὡς Χριστόν· τὰ δὲ δόνόματι αὐτῶν ψευδεπίγραφα ὡς ἔμπειροι παραπούμεθα, γινώσκοντες δτι τὰ τοιαῦτα οὐ παρελάθομεν· ἐτώ τάρ τενόμενος παρ' ὑμῖν ὑπενόουν τοὺς πάντας δρθῆ πίστει προσφέρεσθαι· καὶ μὴ διελθῶν τὸ ὑπ' αὐτῶν προφερόμενον δόνόματι Πέτρου εὐαγγέλιον, εἴπον δτι· εἰ τοῦτο ἐστὶ μόνον τὸ δοκοῦν ὑμῖν παρέχειν μικροψυχίαν, ἀνατινωσκέσθω. νῦν δὲ μαθῶν δτι αἱρέσει τινὶ δ νοῦς αὐτῶν ἐνεφώλευεν ἐκ τῶν λεχθέντων μοι, σπουδάσω πάλιν τενέσθαι πρὸς ὑμᾶς ὥστε, ἀδελφοί, προσδοκάτε με ἐν τάχει. ἡμεῖς δὲ, ἀδελφοί, καταλαβόμενοι δποίας ἦν αἱρέσεως δ Μαρκιανός — καὶ [ῶς] ἑαυτῷ ἡναντιοῦτο μὴ νοῦν δ ἐλάλει, μαθήσεσθε ἐξ ὧν ὑμῖν ἐτράφη — ἐδυνήθημεν παρ' ἄλλων τῶν ἀσκησάντων αὐτὸ τοῦτο τὸ εὐαγγέλιον, τουτέστι παρὰ τῶν διαδόχων τῶν καταρξαμένων αὐτοῦ, οὓς Δοκητὰς καλοῦμεν — τὰ γάρ πλείονα φρονήματα ἐκείνων ἐστὶ τῆς διδασκαλίας — χρησάμενοι παρ' αὐτῶν διελθεῖν, καὶ εὑρεῖν τὰ μὲν πλείονα τοῦ δρθοῦ λόγου τοῦ σωτῆρος, τινὰ δὲ προσδιεσταλμένα, δ καὶ ὑπετάξαμεν ὑμῖν.

Serapion. *fragm. ap. Euseb. hist. eccl. VI, 12.*

Τοὺς δὲ ἀδελφοὺς Ἰησοῦ φασὶ τινες εἶναι, ἐκ παραδόσεως δρμώμενοι τοῦ ἐπιγεγραμμένου Κατὰ Πέτρον εὐαγγελίου, ἢ τῆς βίβλου Ἱακώβου, υἱοὺς Ἰωσὴφ ἐκ προτέρας τυναικός συνψκηκυίας αὐτῷ πρὸ τῆς Μαρίας.

Origen. *comm. in Mith. X, 17.*

Πέτρου μὲν οὖν ἐπιστολὴ μία ἡ λεγομένη αὐτοῦ προτέρα ἀνωμολόγηται . . τὴν δὲ φερομένην αὐτοῦ δευτέραν οὐκ ἐνδιάθηκον· μὲν εἶναι παρειλήφαμεν, δμως δὲ πολλοῖς χρήσιμος φανεῖσα μετὰ τῶν ἄλλων ἐσπουδάσθη τραφῶν. τό γε μὴν τῶν ἐπικεκλημένων αὐτοῦ

πράξεων καὶ τὸ κατ' αὐτὸν ὀνομασμένον εὐαγγέλιον, τό τε λεγόμενον αὐτοῦ κήρυγμα καὶ τὴν καλουμένην ἀποκάλυψιν, οὐδὲ δλῶς ἐν καθολικαῖς ἵσμεν παραδεδομένα· διτὶ μήτε ἀρχαίων μήτε τῶν καθ' ἡμᾶς τις ἐκκλησιαστικὸς συγγραφεὺς ταῖς ἐξ αὐτῶν συνεχρήσατο μαρτυρίαις.

Euseb. *hist. eccl.* III, 3.

Ἄναγκαίως δὲ καὶ τούτων δμως τὸν κατάλογον πεποιήμεθα .... ἵν' εἰδέναι ἔχοιμεν . . καὶ τὰς ὄνόματι τῶν ἀποστόλων πρὸς τῶν αἱρετικῶν προφερομένας (scil. τραφάς), ἦτοι ὡς Πέτρου καὶ Θωμᾶ καὶ Ματθία ἢ καί τινων παρὰ τούτους ἄλλων εὐαγγελία περιεχούσας ἢ ὡς Ἀνδρέου καὶ Ἰωάννου καὶ τῶν ἄλλων ἀποστόλων πράξεις, μν οὐδὲν οὐδαμῶς ἐν συγγράμματι τῶν κατὰ τὰς διαδοχάς ἐκκλησιαστικῶν τις ἀνήρ εἰς μνήμην ἀγαγέν ἡξίωσεν. πόρρω δέ που καὶ δ τῆς φράσεως παρὰ τὸ ἥθος τὸ ἀποστολικὸν ἐναλλάττει χαρακτήρ, ἢ τε γνώμη καὶ ἡ τῶν ἐν αὐτοῖς φερομένων προαιρεσίς, πλεῖστον δοσον τῆς ἀληθοῦς δρθοδοξίας ἀπάδουσα, διτὶ δὴ αἱρετικῶν ἀνδρῶν ἀναπλάσματα τυγχάνει, σαφῶς παρίστησιν δθεν οὐδὲ ἐν νόθοις αὐτὰ κατατακτέον, ἀλλ' ὡς ἀτοπα πάντη καὶ δυσσεβῆ παραιτητέον.

*ibid.* III, 25.

Simon Petrus . . scripsit duas epistolas quae catholicae nominantur, quarum secunda a plerisque eius negatur propter stili cum priore dissonantiam. sed et euangelium iuxta Marcum, qui auditor eius et interpres fuit, huius dicitur. libri autem e quibus unus actorum eius inscribitur, alias euangelii, tertius praedicationis, quartus ἀποκαλύψεως, quintus iudicij inter apocryphas scripturas repudiantur.

Hieron. *de vir. illustr.* I.

Οἱ δὲ Ναζωραῖοι Ἰουδαῖοι εἰσὶ τὸν Χριστὸν τιμῶντες ὡς ἄνθρωπον δίκαιον, καὶ τῷ καλουμένῳ Κατὰ Πέτρον εὐαγγελίῳ κεχρημένοι.

Theodore. *haer. fab.* II, 2.

Cetera autem quae ab haereticis siue schismaticis conscripta uel praedicata sunt nullatenus recipit catholica et apostolica Romana ecclesia. e quibus pauca quae ad memoriam uenerunt et a catholicis uitanda sunt credidimus esse subdenda. *Notitia librorum apocryphorum qui non recipiuntur* . . . Euangelium nomine Matthiae apocryphum, euangelium nomine Petri apostoli apocryphum, euangelium nomine Jacobi minoris apocryphum etc.

Decret. Gelasian. *de libris recipiendis.*

## II. Synoptical Tables.

### Preliminary Remarks.

1. **On the Plan of the Tables.** The column which gives the Gospel of St. Peter (Pet.) must be regarded as the principal one. The impression that we have before us, in vv. 1—27, 50—60, an excerpt in the form of a compilation would have been made still stronger if we had transcribed the whole text of the other Gospels, but the clearness of the presentation would have been endangered, and that the section is of that character is quite sufficiently perceptible. The verses which do not occur in Pet. are at least abbreviated, or indicated by an easily understood catch word within brackets, so that the whole matter of the parallel portions of the canonical gospels bearing upon the history of the passion and resurrection is reproduced. We lay stress indeed not only upon a search for verbal coincidences, but also upon a comparison of the material and its arrangement. To facilitate this proceeding the numbering of the verses of the chapter referred to is printed in heavy type. Material collected from other chapters and found in another connection is indicated by numbers in ordinary type. The use of brackets here may be understood to mean that the connection is not quite certain. Heavy type is used not absolutely to indicate verbal coincidences only, but also where a synonym appears, or where it seems important to attract the eye quickly to the exact connection of the thoughts. What has been chiefly kept in view is to call attention to any passage where what is essentially the same is repeated, and where, therefore, a connection of dependence is probable. Where in one gospel a verbal, and alongside of it in another gospel, a substantial parallel is found, the former only is indicated by means of the type. — The reason why the first column is added is apparent. I refer to it throughout the whole of my investigation in my "Composition of the Gospel of St. Peter", especially in the elaboration of the proof from Prophecy on pp. 173 ff. — The Roman numerals on the left margin answer to the sections of my book, those in brackets refer to the division of chapters equally assumed by Robinson, Zahn and v. Gebhardt.
2. **On the Critical Apparatus.** The reading of the text is in all essential respects ascertained with certainty. The first edition by Bouriant (B), after the original in Gizeh, called forth a whole series of conjectures, which have been established by the new collation of Bensly (Be), in the second edition of the text by Swete (Sw), and the new edition of Lods (L<sup>2</sup>) after photographs of the original. The fifth verse was made quite clear by the insertion of a clause which had fallen out. The Critical Apparatus, to which the editions of Robinson (R), Harnack, first and second edd. (H<sup>1</sup> a. H<sup>2</sup>), Zahn (Z), etc., contribute, is thereby very much simplified. At present we have two Facsimile-Editions, a French one after the photographs, which Lods already made use of, and a German one by O. von Gebhardt, with an exact description of the text. But he too has found nothing essentially new.  
With the reading of our Ms. the text of the Gospel of St. Peter is not ascertained with absolute certainty. The transcriber has made not a few mistakes, interchanges of letters, omission of particles, etc., so that even yet conjecture must here and there be resorted to. On the whole, however, only a very little remains doubtful.

## I.

Ps. 2, 2 παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήθησαν ἐπὶ τὸ αὐτὸν κατὰ τοῦ κυρίουν καὶ κατὰ τοῦ χριστοῦ αὐτοῦ (Act. 4, 26; Just. Ap. I, 40)

## II.

Ps. 1, 1 μακάριος ὁνὴρ ὃς οὐκ ἐπορείθη ἐν βουλῇ ἀσεβῶν καὶ ἐν δῷ ἀμαρτωλῶν οὐκέστη, καὶ ἵπποι καθέδρᾳ λοιμῶν οὐκ ἐκάθισεν, 2 ἀλλ ἦν τῷ νόμῳ κυρίουν τὸ θέλημα αἵτοι. (Tert. adv. Marc. IV, 42.)

Deut. 21, 22, ἐὰν δὲ γένηται ἐν τινι ἀμαρτίᾳ κρίμα θανάτου καὶ ἀποθάνῃ καὶ κρεμάσῃτε αἵτον ἐπὶ ξύλου 23 οὐκοιμηθήσεται τὸ σῶμα αἵτον ἐπὶ

[Πειλάτος ἐνίψατο τὰς χεῖρας]

1 **T[ῶν]** δὲ Ἰουδαίων οὐδεὶς ἐνίψατο τὰς χεῖρας, οὐδὲ Ἡρώδης οὐδέ τις τῶν κριτῶν αὐτοῦ.  
2 καὶ μὴ (?) βουληθέντων νίψασθαι

ἀνέστη Πειλάτος καὶ τότε κελεύει Ἡρώδης δ βασιλεὺς παρ[αλη]μφθῆναι τὸν κύριον,

εἰπὼν αὐτοῖς δτι δσα ἐκέλευσα ὅμην ποιῆσαι αὐτῷ ποιήσατε.

3 ἴστήκει δὲ ἐκεῖ Ἰωσὴφ, δ φίλος Πειλάτου καὶ τοῦ κυρίουν,

καὶ εἰδὼς δτι σταυρίσκειν αὐτὸν μέλλουσιν ἥλθει πρὸς τὸν Πειλάτον καὶ ἔτησε τὸ σῶμα τοῦ κυρίου πρὸς ταφήν.

4 καὶ δ Πειλάτος πέμψας πρὸς Ἡρώδην ἔτησεν αὐτοῦ τὸ σῶμα,

5 καὶ δ Ἡρώδης ἔφη· ἀδελφὲ Πειλάτε, εἰ καὶ μή τις αὐτὸν ἔτήκει,

24 ἰδὼν δὲ ὁ Πειλάτος ὅτι οἱ δὲ ὡφελεῖται ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ἴδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ξύλου λέγων ἀθῷος εἰμι ἀπὸ τοῦ αἵματος τοίτον ἡμετέοντος

25 καὶ ἀποκριθεὶς πᾶς ὁ λαός εἰπεν τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν

26 τότε ἀπέλυσεν αἴτοις τὸν Βαραβᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ. 27 τότε οἱ στρατιῶται τον ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν —

(58<sup>ο</sup> τότε ὁ Πειλάτος ἐκέλευσεν ἀποδοθῆναι sc. τὸ σῶμα τοῦ Ἰησοῦ)

(2, 13 μέλλει Ἡρώδης ἔτησεν τὸ παιδίον τοῦ ἀπολέσαι αὐτό?) [cf. my book p. 186]

57 (ὅψιας δὲ γενομένης) ἥλθεν ἀνθρωπος πλούσιος ἀπὸ Αριμαθαίας, τοῦνομα Ἰωσὴφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ

(3 τότε ἰδὼν Ἰούδας ὁ παραδοὺς αἴτον δτι κατεκρίθη)  
(26 ἵνα σταυρωθῇ)

58<sup>ο</sup> οὗτος προσελθὼν τῷ Πειλάτῳ ἔτησε τὸ σῶμα τοῦ Ἰησοῦ

1 οὐδεὶς C (ιε sup. ras. ut vid., Be; L<sup>o</sup> dubitat an τις), οὐδὲ εἰς HR, οὐδὲ εἰς αὐτῶν post βον. H<sup>1</sup>, τινῶν β. Z, μὴ β. Murray Bruston H<sup>2</sup> v So Gebh καίτοι βον. Wabnitz παρα... μφθῆναι (Be, παρ... μφθῆναι L<sup>o</sup>) C, παραλημφθῆναι omnes Manchot excepto qui prop.

**15** ὁ δὲ Πειλάτος βουλόμενος ποιῆσαι τὸ ίκανὸν τῷ δῆλῳ ἀπέκλυσεν αὐτοῖς τὸν Βαραβάβαν καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ

**24** καὶ Πειλάτος ἐπέκρινεν γενέσθαι τὸ αἰτημα αὐτῶν. ἀπέκλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν, ὃν ἦτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

(6 f Πειλάτος — ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην 11 ἔξουθνήσας δὲ αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αἴτοι ἀνέπεμψεν τῷ Πειλάτῳ)

(42 καὶ ἡδη ὅψις γενομένης, ἐπεὶ ἡν παρασκευή, ὁ ἐστιν προσάθβαττον) **43** ἐλθὼν Ἰωσῆφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, δε καὶ αὐτὸς ἡν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας

(15 ἵνα σταυρωθῇ)

**43** εἰσῆλθεν πρὸς τὸν Πειλάτον καὶ ἤτησατο τὸ σῶμα τοῦ Ἰησοῦ

(44 ὁ δὲ Πειλ. ἐθαύμαζεν εἰ ἡδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν. **45a** καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος)

**49** εἰστήκησαν δὲ πάντες οἱ γνωτοὶ αὐτῷ μακρόθεν (at the place of execution) —

**50** καὶ ίδον ἀνὴρ ὄντος ὑπάρχων, καὶ ἀνὴρ ἀγάθος καὶ δίκαιος **51** οὗτος οὐκ ἡν συναπατιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ιονδαίων, ὃς προσθέλετο τὴν βασιλείαν τοῦ θεοῦ

**52** οὗτος προσειλθὼν τῷ Πειλάτῳ ἥτήσατο τὸ σῶμα τοῦ Ἰησοῦ

(6 f Πειλάτος δὲ — ἐπιγνοὺς ὅτι ἐκ τῆς ἔξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην 11 καὶ ὁ Ἡρ. ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ 12 ἐγένοντο δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ Πειλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὅντες πρὸς αὐτούς.)

**16** τότε οὖν παρέδωκεν (Πειλ.) αὐτὸν αὐτοῖς ἵνα σταυρωθῇ παρέλαβον οὖν τὸν Ἰησοῦν (1 τότε οὖν ἔλαβεν ὁ Π. τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.)

**38** (μετὰ δὲ ταῦτα ἡρώτησεν τὸν Πειλάτον) Ἰωσῆφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ιονδαίων

(16 ἵνα σταυρωθῇ)

**38** ἡρώτησεν τὸν Πειλάτον —, ἵνα ἢρῃ τὸ σῶμα τοῦ Ἰησοῦ.

**31** οἱ οὖν Ιονδαῖοι — ἡρώτησαν τὸν Πειλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

LSwZ | 2 καὶ τῶν B, abscissa est ut vid. pars superior litterarum τῶν βουλ Be, τῶν om H<sup>1</sup> R, (Montauban) | νίγασθαι. Ἀνέστη B Sw; αὐτοῦ. Καὶ... νίγασθαι ἀνέστη R L Gebh H Z | Πειλατης C | παραπεμφῆναι (Lev. 17, 16) | εκελευσα C | 3 σταυρώσαι Blass, σταυρώσειν Wilamowitz vGebh

τοῦ ἔντονος, ἀλλὰ ταφῇ θάψετε | ἡμεῖς αὐτὸν ἐθάπτομεν, ἐπεὶ | 57 ὁψίας δὲ γενομένης (Ἐλθει-  
αὐτὸν ἐν τῇ ἡμέρᾳ ἑκείνῃ, ὅτι καὶ σάββατον ἐπιφάσκει· | , Ἰωσῆς)  
κεκατηραμένος ἕπει τοῦ ἔντονος — κα- γέγραπται γὰρ ἐν τῷ νόμῳ,  
θείλοσαν τὸ σῶμα αὐτοῦ ἀπὸ τοῦ ἔντονος, ib. 10, 27). Eph. 4, 26.  
Joseph. bell. jud. IV, 5, 2.  
Tert. adv. Jud. 10.

ἡμεῖς αὐτὸν ἐθάπτομεν, ἐπεὶ καὶ σάββατον ἐπιφάσκει· | 57 ὁψίας δὲ γενομένης (Ἐλθει-  
καὶ σάββατον ἐπιφάσκει· | , Ἰωσῆς)  
κρεμάμενος ἕπει τοῦ ἔντονος — κα- γέγραπται γὰρ ἐν τῷ νόμῳ,  
θείλοσαν τὸ σῶμα αὐτοῦ ἀπὸ τοῦ ἔντονος, ib. 10, 27). Eph. 4, 26.  
Joseph. bell. jud. IV, 5, 2.  
Tert. adv. Jud. 10.

καὶ παρέδωκεν αὐτὸν τῷ λαῷ  
πρὸς μιᾶς τῶν ἀξύμων, τῆς  
ἔορτῆς αὐτῶν.

26 <sup>b</sup> τὸν δὲ Ἰησοῦν φραγελλώ-  
σας παρέδωκεν ἵνα σταυρωθῇ.

### III.

Ps. 117 (118), 12 ἐκύκλωσάν με  
ώντες μέλισσαι κηρίον — (Barn.  
6, 6) 13 ὁσθεὶς ἀνετράπη τοῦ  
πεσεῖν. καὶ κύριος ἀντελάβετό  
μουν.

6 οἱ δὲ λαβόντες τὸν κύριον  
ῶθουν αὐτὸν τρέχοντες καὶ  
ἔλεγον· σύρωμεν τὸν υἱὸν  
τοῦ Θεοῦ ἐξουσίαν αὐτοῦ ἐσ-  
χηκότες

27 τότε οἱ στρατιῶται τοῦ ἡγε-  
μόνος παραλαβόντες τὸν Ἰη-  
σοῦν εἰς τὸ πραιτώμον συν-  
ήγαγον ἐπ' αὐτὸν δλην τὴν  
σπείραν

Is. 58, 2 αἰτοῦσί με νῦν κρί-  
σιν δίκαιαν (Just. Ap. I, 35  
cf. Dial. 15.)

7 καὶ πορφύραν αὐτὸν πε-  
ριέβαλον

28 καὶ ἐκδίσαντες αὐτὸν γλα-  
μίδα κοκκίνην περιέθηκαν αἵτινα

καὶ ἐκάθισαν αὐτὸν ἐπὶ κα-  
θέδραν κρίσεως λέγοντες· δι-  
καίως κρῖνε, βασιλεὺ τοῦ  
Ἰσραήλ.

29 καὶ πλέξαντες στέφανον ἐξ  
ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς  
κεφαλῆς αὐτοῦ καὶ κάλαμον  
ἐν τῇ δεξιᾷ αὐτοῦ καὶ γονυπετή-  
σαντες ἐμπροσθεν αὐτοῦ ἐνέ-  
παιξαν αἵτινα λέγοντες· χαίρε  
δ βασιλεὺς τῶν Ἰουδαίων

8 καὶ τις αὐτῶν ἐνεγκάλων στέ-  
φανον ἀκάνθινον ἐθηκεν ἐπὶ  
τῆς κεφαλῆς τοῦ κυρίου

42 καὶ ἥδη ὀψίας γενομένης, ἐπεὶ ἡν παρασκευή, ὁ ἐστιν προσάββατον (ἐλθὼν Ἰ.)	(53 Burial) 54 καὶ ἡμέρα τὴν παρασκευῆς καὶ σάββατον ἐπέφωσκεν.	31 οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἥν γάρ μεγάλη ἡ ἡμέρα ἐκείνην τοῦ σαββάτου, ἥρατησαν τὸν Πειλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.
15 <sup>b</sup> καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ	25 <sup>b</sup> τὸν δὲ Ἰησοῦν παρέδωκεν τῷ Θελήματι αὐτῶν	16 <sup>a</sup> τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. 14 <sup>a</sup> ἦν δὲ παρασκευή τοῦ πάσχα, ὥρα ἦν ὡς ἑκτη (18, 1 πρὸ δὲ τῆς ἐορτῆς τοῦ πάσχα εἰδὼς δὲ Ἰ., ὅτι ἥλθεν αὐτὸν ἡ ὥρα)
16 οἱ δὲ στρατιῶται ἀπῆγαγον αὐτὸν ἵσω τῆς αὐλῆς, ὁ ἐστιν πρωτεύοις, καὶ συνκαλοῦσιν δλην τὴν σπείραν	11 ἔξουσινήσας δὲ αὐτὸν δ' Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξεις	16 <sup>b</sup> παρέλαβον οὖν τὸν Ἰησοῦν (6 <sup>b</sup> λέγει αὐτοῖς ὁ Πειλᾶτος λαβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἕκαὶ γάρ οὐκ εὐρίσκω ἐν αὐτῷ αἰτίαν ἐπεκριθῆσαν οἱ Ἰουδαῖοι ἡμεῖς νόμον χροιεν, καὶ κατὰ τὸν νόμον δρεῖτε ἀποθανεῖν, ὅτι οὐδὲν θεοῦ ἔσατον ἐπώνομεν. 8 <sup>t</sup> Pilate asks in vain: πόθεν εἰ σύ; 10 λέγει αὐτῷ ὁ Πειλᾶτος ἐμοὶ οὐ λαλεῖς; οὐκ οἴδας ὅτι ἔξουσίαν ἔχω ἀπολύναι σε καὶ ἔξουσίαν ἔχω σταυρῶσαι σε; 11 ἀπεκριθῆ Ἰησοῦς· οὐκ ἔχεις ἔξουσιαν κατέμονον οὐδεμίαν, εἰ μὴ ἦν δεδομένον σοι ἄνωθεν 12 "Thou art not Caesar's friend")
·17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιβαλλὸν δοθῆται λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλᾶτῳ		1 τότε οὐν ἔλαβεν ὁ Π. τὸν Ἰησοῦν καὶ ἐμαστίγωσεν 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκάνθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἴματιον πορφυροῦν περιβαλον αὐτὸν 3 καὶ ἤχοντο πρὸς αὐτὸν καὶ ἔλεγον· χαῖρε δὲ βασιλεὺς τῶν Ἰουδαίων (4 Pilate once more: no fault!) 5 <sup>a</sup> ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἴματιον (5 <sup>b</sup> ecce homo 6 <sup>a</sup> Crucify him!) 13 δὲ οὖν Πειλᾶτος — ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Διθόστρατον — 14 καὶ λέγει τοῖς Ἰουδαίοις· ἴδε δὲ βασιλεὺς ὑμῶν 15 ἐκραγεῖσαν οὖν ἑκεῖνος ἀρον, ἀρον, σταύρωσον αὐτὸν.
καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον· 18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν· χαῖρε, βασιλεῦ τῶν Ἰουδαίων. 19 καὶ ἐτυπτον αὐτὸν τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυνον αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκίνοντον αἰτῷ καὶ ὅτε ἐνέπαιξαν αὐτῷ —		

<sup>t</sup> βαλλον C, corr. περιέβαλον (cf. Joh. 19, 2) Z L |

Is. 50, 6 τὸν νῶτόν μου ζδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ἔπισματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων (Just. Ap. I, 38, Ir. IV, 33, 12)

9 καὶ ἔτεροι ἀστῶτες ἐνέπτυνον αὐτὸν ταῖς ὅψεσι, καὶ ἄλλοι τὰς σιαγόνας αὐτὸν ἐράπισαν, ἔτεροι καλάμῳ ἐνυσσον αὐτὸν, καὶ τινες αὐτὸν ἐμάστιξαν λέγοντες· ταύτη τῇ τιμῇ τιμή σωμεν τὸν υἱὸν τοῦ Θεοῦ.

## IV.

Is. 53, 12<sup>b</sup> ἀνθρώπον παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη (Just. Ap. I, 50, Dial. 89; Tert. de fuga in pers. 12; Cyr. cat. 13, 30 and elsewh.)

Is. 53, 7 καὶ αὐτὸς διὰ τὸ κεκακῶθαι οὐκ ἀνοίγει τὸ στόμα αὐτοῦ ὡς πρόβατον ἐπὶ σφαγῆν ἥχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος ἄφωνος, οὗτος οὐκ ἀνοίγει τὸ στόμα (Act. 8, 32 f., Just. Ap. I, 50, Iren. IV, 23, 2, Tert. adv. Jud. 13 and elsewh.)

10 καὶ ἥργηκον δύο κακούργους καὶ ἀσταύρωσαν ἀνὰ μέσον αὐτῶν τὸν κύριον.

αὐτὸς δὲ ἐσιώπα, ὡς μηδὲν πέρνον ἔχων.

30 καὶ ἐμπτυσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ  
31<sup>a</sup> καὶ ὅτε ἐνέπαιξαν αὐτῷ —

(26, 67 τότε ἐνέπτυναν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτὸν,

26, 68 οἱ δὲ ἐράπισαν λέγοντες· προφήτευσον ἡμῖν, Χριστέ, τίς ζοντινὸς παῖς σε;) —

39—43 (under the Cross) οἱ δὲ παραπορευόμενοι ἐβίλασφήμονν αὐτόν — σῶσον σεαντὸν, εἰ γένδις εἰ τοῦ Θεοῦ — ὅμοιώς οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμμ. καὶ προσβ. — βασιλεὺς Ἰσραὴλ ἐστιν, καταβάτω ἀπὸ τοῦ σταυροῦ — εἰπεν γάρ ὅτι Θεοῦ εἰμι υἱός.

(9 καὶ ἔλαβον τριάκοντα ἀργύρια τὴν τιμὴν τοῦ τετιμημένου, δν ἐτιμήσαντο.)

31<sup>b</sup> ἐκδύσαντες αὐτὸν τὴν χλαμίδα ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπίγαγον αὐτὸν εἰς τὸ σταυρῶσαι (32 Simon of Cyrene) 33 καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγαθᾶ, ὁ ἐστιν κρανίον τόπος λεγόμενος (34 Stupefying draught) 35 σταυρώσαντες δὲ αὐτὸν (Parting his garments) 36 f (Watching and Title) 38 τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἰς ἐξ δεξιῶν καὶ εἰς ἐξ εὐωνύμων

(26, 62 ὁ ἀρχιερεὺς οὐδὲν ἀποκρίνη τι οὐτοὶ οὐν καταμαρτυροῦσιν; 63 δὲ Ἰησοῦς ἐσιώπα. 27, 12 — οὐδὲν ἀπεκρίνατο 18 τότε λέγει ὁ Πειλ.· οὐκ ἀκούεις; 14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ θν ἑμα, ὥστε θανατάζειν ὑγεμόνα λίαν.)

(14, 63 — — εἰτης εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.)  
 (14, 65 καὶ ἡρξαντὸ τινες ἐμπτύνειν αὐτῷ καὶ περικαλύπτειν αὐτὸν τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ προφήτευσον, καὶ οἱ ἵπηρέται ἔσπιάμασιν αὐτὸν ἔλαβον.)  
**19<sup>α</sup>** καὶ ἔτυπτον αὐτὸν τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυνον αὐτῷ

**29 Π** οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν — 32 ὁ Χριστὸς δι βασιλεὺς Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ

(22, 70 εἰπαν δὲ πάντες σὺ σὺν εἰ διδός τοῦ Θεοῦ; δὲ πρὸς αὐτὸνς ἔφη· νμετε λέγετε, ὅτι ἔγώ εἰμι.)

(22, 63 καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαξον αὐτῷ δέροντες 64 καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες προφήτευσον, τίς ἔστιν ὁ παῖς σε; καὶ ἔτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτὸν.)

(23, 2 ἡρξαντο κατηγορεῖν αὐτὸν λέγοντες τοῦτον εὑραμεν — λέγοντα ἔαντὸν Χριστὸν βασιλέα εἶναι.)

**35** ἐξεμυκτήριζον δέ οἱ ἄρχοντες — σωσάτω ἔαντὸν, εἰ σύτος ἔστιν ὁ Χριστὸς τῶν θεοῦ ὁ ἐκλεκτός. 36 ἐνέπαξαν δὲ αὐτῷ καὶ οἱ στρατιῶται — 37 λέγοντες εἰ σὺ εἶ ὁ βασιλῶν Ἰουδ., σῶσον σαντόν.

**20** ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱδια ἴματα αὐτοῦ. καὶ ἐξάγουσιν αὐτὸν ἦν σταυρώσσονται.

(21 Simon of Cigr.)

**22** καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἔστιν μεθερμηνόμενον κρανίον τόπος. (23 Stupefying draught.)

**24** καὶ σταυροῦσιν αὐτὸν (Parting his garments). **25** ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτὸν. (26 Title.) **27** καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐνίμων αἵτοι.

(14, 60 ὁ ἀρχιερεὺς οὐκ ἀπεκρίνη οὐδὲν — ; 61 δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδὲν.

**15, 4** ὁ δὲ Πειλ. — οἱκ ἀπεκρίνη οὐδέν; **5** δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πειλᾶτον.)

**26** καὶ ὡς ἀπῆγαν αὐτὸν (Simon of Cigr.) **27** ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν (—31 the weeping women and Jesus)

**32** καὶ ἤγοντο δὲ καὶ ἔτεροι δύο κακούργοι σὺν αὐτῷ ἀναφεύθησαν 33 καὶ ὅτε ἀπῆθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον, ἐκεὶ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, διν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀφιστερῶν.

(23, 9 ἐπηρώτα δὲ Ἡρώδης αὐτὸν ἐν λόγοις ικανοῖς αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ)

(18, 22 ταῦτα δὲ αὐτὸν εἰπόντος εἰς παρεστημὸς τῶν ὑπηρετῶν ἔθωκεν ἔάπισμα τῷ Ἰησοῦ εἰπών — — 23 τί με δέρεις)

**3<sup>β</sup>** καὶ ἐδίδοσαν αὐτῷ ἔσπισματα

**1** τότε σὸν ἔλαβεν ὁ Πειλ. τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

**17** καὶ βαστάζων ἔαντῷ τὸν σταυρὸν.

ἐξῆλθεν εἰς τὸν λεγόμενον κρανίον τόπον ὃ λέγεται Ἐβραϊστὶ Γολγοθᾶ 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

(8 λέγει ὁ Πειλ. τῷ Ἰησοῦ πόθεν εἴ σύ; δὲ Ἀπόκρισιν οὐκ ἔθωκεν αὐτῷ)

Ps. 21 (22), 19 διεμερίσαντο τὰ  
ἱμάτια μον ἔαντος καὶ ἐπὶ τὸν  
ἱματισμὸν μον ἔβαλον αἱῆρον.  
(Just. Ap. I, 35, Iren. IV, 33, 12,  
Tert. adv. Jud. 10, adv. Marc.  
IV, 42 and elsewhere.)

11 καὶ ὅτε ὥρθωσαν τὸν σταυ-  
ρὸν, ἐπέγραψαν, ὅτι· οὗτός  
ἐστιν δ βασιλεὺς τοῦ Ἰσραὴλ.

37 καὶ ἐπέθηκαν ἐπάνω τῆς  
κεφαλῆς αὐτοῦ τὴν αἰτίαν αυ-  
τοῦ γεγραμμένην οὗτός ἐστιν  
Ἰησοῦς δ βασιλεὺς τῶν Ἰου-  
δαίων,

12 καὶ τεθεικότες τὰ ἐνδύ-  
ματα ἔμπροσθεν αὐτοῦ διεμε-  
ρίσαντο καὶ λαχμὸν ἔβαλον  
ἐπ' αὐτοῖς.

(31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια  
αὐτοῦ)  
35 σταυρώσαντες δὲ αὐτὸν δε-  
μερίσαντο τὰ ἱμάτια αὐτοῦ  
βαλόντες αἱῆρον.

36 καὶ καθήμενοι ἐτήρουν αὐ-  
τὸν ἑκεῖ.

(39—43 Reviling at the Cross  
by the παραπορευόμενοι and  
the ἄρχοντες.)

44 τὸ δ αὐτὸ καὶ οἱ λησταὶ  
οἱ συνσταυρωθέντες σὺν αὐτῷ  
ἀνειδίζοντες αὐτὸν

13 εἰς δέ τις τῶν κακούργων  
ἔκεινων ὀνειδίσεν αὐτοὺς λε-  
γον·

(23 δ ὁ δὲ [Πειλ.] ἔφη [τοις Ἰουδ.]  
τί γὰρ κακὸν ἐποίησεν;)

ἡμεῖς διὰ τὰ κακὰ ἡ ἐποιή-  
σαμεν οὕτω πεπόνθαμεν, οὐ-  
τος δὲ σωτὴρ γενόμενος τῶν  
ἄνθρωπων  
τι ἡδίκησεν ὑμᾶς;

14 καὶ ἀγανακτήσαντες ἐπ'  
αὐτῷ ἐκέλευσαν ἵνα μὴ σκε-  
λοκοπηθῇ, ὅπως βασανιζό-  
μενος ἀποθάνοι.

26 καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰ-  
τίας αὐτοῦ ἐπιγεγραμμένη· δ'  
βασιλεὺς τῶν Ἰουδαίων.

(20 ἐνέδυσαν αὐτὸν τὰ ἱδια  
ἱμάτια αὐτοῦ)  
24 καὶ σταυροῦσιν αὐτὸν καὶ  
διαμερίζονται τὰ ἱμάτια αὐτοῦ,  
βάλλοντες κλῆρον ἐπ' αὐτὰ  
τίς τι ἄρη.

(28 Is. 53, 12; 29—32 Re-  
viling by παραπ. and ἄρχ.)

32<sup>b</sup> καὶ οἱ συνεσταυρωμένοι  
οὖν αὐτῷ ὠνειδίζονται.

(14 ὁ δὲ Πειλάτος ἔλεγεν αὐτοῖς  
τί γὰρ ἐποίησεν κακόν;)

38 ἦν δὲ καὶ ἐπιγραφὴ ἐπ'  
αὐτῷ ὁ βασιλεὺς τῶν Ἰουδαίων  
οὗτος.

34 ὁ δὲ Ἰησοῦς ἔλεγεν πάτερ  
ἄρρενας αὐτοῖς· οὐ γὰρ οἴδασιν τί  
ποιοῦσιν. διαμερίζομεν δὲ τὰ  
ἱμάτια αὐτοῦ ἔβαλον κλήρον

35<sup>a</sup> καὶ εἰστήκει ὁ λαὸς θεωρῶν  
(35<sup>b</sup> — 37 Reviling by the  
ἄρχοντες and the στρατιώ-  
ται. 38 Title.) 39 εἰς δὲ  
τῶν κρεμασθέντων κακούργων  
ἔβλαστρημεν αὐτὸν οὐχὶ σὺ εἶ ὁ  
Χριστός; αἰσθοντες τὸν κακόν.  
40 ἀποκριθεὶς δὲ ὁ ἔτερος ἐπι-  
τυμῶν αὐτῷ ἔφη οὐδὲν φοβοῦ  
οὐ τὸν θεόν, διεὶς δὲν τῷ αὐτῷ  
κοίμαται εἰ;

41 καὶ ἡμεῖς μὲν δικαίως,  
ἀξια γὰρ οὐ ἐπράξαμεν ἀπο-  
λαμβάνομεν· οὗτος δὲ οὐδὲν  
ἀποπονεῖται.

42 καὶ ἔλεγεν Ἰησοῦς, μνῆσθητί  
μον ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ  
σου. 43 καὶ εἶπεν αὐτῷ ἀμήν  
οὐ λέγω, σῆμερον μετ' ἐμοῦ ἔσῃ  
ἐν τῷ παραδείσῳ.

19 καὶ ἔραψεν δὲ καὶ τίτλον  
ὁ Πειλάτος καὶ ἔθηκεν ἐπὶ  
τοῦ σταυροῦ· ἦν δὲ γεγραμ-  
μένον· Ἰησοῦς ὁ Ναζωραῖος, ὁ  
βασιλεὺς τῶν Ἰουδαίων 20 τοῦ-  
τον οὖν τὸν τίτλον πολλοὶ ἀνέ-  
γνωσαν τῶν Ἰουδαίων, ὅτι ἤγγις  
ἦν ὁ τόπος τῆς πόλεως ὅπου  
ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γε-  
γραμμένον· Ἐβραϊστὶ, ‘Ρωμαϊστὶ,  
Ἐλληνιστὶ (21 Quartet over this  
between ἀρχιφρετοῖς and Pilatus)

23 οἱ οὖν στρατιῶται, ὅτε ἐσταύ-  
ρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ  
ἱμάτια αὐτοῦ καὶ ἐποίησαν  
τέσσαρα μέρη, ἐκάστω στρατιώ-  
τη μέρος καὶ τὸν χτῶνα. ἦν δὲ  
ὅ κτιτὸν ἄρραφος, ἐκ τῶν ἀναθεν  
ὑφαντὸς δὲ ὅλον 24 εἶπαν οὖν  
πρὸς ἀλλήλους· μὴ σχίσωμεν αὐ-  
τὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ,  
τίνος ἔσται. ἵνα δὲ γραφὴ πλη-  
ρωθῇ· διεμερίσαντο τὰ ἱμάτια  
μον ἑαντοῖς καὶ ἐπὶ τὸν ἴμα-  
τισμόν μον ἔβαλον κλῆρον· οἱ  
μὲν οὖν στρατιῶται ταῦτα  
ἐποίησαν.

(25—27 The women, Mary and  
John under the Cross)

(31 οἱ οὖν Ἰουδαῖοι . . . ἥρω-  
τησαν τὸν Πειλάτον ἵνα κατ-  
εαγώσιν αὐτὸν τὰ σκέλη καὶ  
ἀρθρῶν 32 ἥλθον οὖν οἱ στρα-  
τιῶται καὶ τοῦ μὲν πρώτων κα-  
τέαξαν τὰ σκέλη καὶ τοῦ ἀλλού  
τοῦ συνεσταυρωθέντος αὐτῷ  
33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες  
ώς εἰδον ἦδη αὐτὸν τεθνηκότα,  
οὐ κατέαξαν αὐτοῦ τὰ σκέλη,  
34 ἀλλ' εἰς τῶν στρατιωτῶν  
λόγγον αὐτοῦ τὴν πλευρὰν ἔνυξεν,  
καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ  
νόσωρ

(35—37 True witness. Ful-  
filment of Ex. 12, 46, Zech.  
12, 10.)

(V)

Am. 8, 9 καὶ ἔσται ἐν τῇ ἡμέρᾳ ἀκείνῃ, λέγει κύριος, δύνεται δὲ ἡλιος μεσημβρίας καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς (Iren. IV, 33, 12, Tert. adv. Jud. c.10, Cyr. cat. 13, 25.)

Jerem. 15, 9 ἐπέδην δὲ ἡλιος αὐτῇ ἔτι μεσούσης τῆς ἡμέρας (Iren. IV, 33, 12)

Ps. 68(69), 22 καὶ ἔδωκαν εἰς τὸ βρῶμα μονοῦ χολὴν καὶ εἰς τὴν δίψαν μονοῦ ἐπέτισάν με δῖξος. (Barn. 7, 3, Iren. III, 19, 2. IV, 33, 12. 35, 3 Tert. adv. Jud. 10 and elsewh.)

Js. 3, 9 οἵας τῇ ψυχῇ αἰτῶν, λέγει κυρ. διότι βεβούλεύνται βουλὴν πονηρὰν καθ' ἑαυτῶν εἰπόντες· ἄρωμεν τὸν δίκαιον. (Just, Dial. 17. 133. 136 f.)

Amos 8, 9 δύνεται ὁ ἡλιος μεσημβρίας καὶ μεταστρέψω τὰς δόρτας ὑμῶν εἰς πένθος. (Iren. IV, 10, 1. 33, 12, Tert. adv. Jud. 10, Cyr. 13, 25)

Ps. 21 (22), 2 δὲ θεός δὲ θεός μονοῦ πρόσοχες μοι, ἵνα τι ἐγκατέλιπές με;  
Ps. 37 (38), 11 ἐγκατέλιπέ με ἡ ἰσχύς μου — (?)

15 ἦν δὲ μεσημβρία καὶ σκότος κατέσχε πᾶσαν τὴν Ἰουδαίαν· καὶ ἐθορυβοῦντο καὶ ἡγωνίων μῆποτε δὲ ἡλιος ἔδυ, ἐπειδὴ ἔτι ἔζη γέγραπται [γάρ] αὐτοῖς ἡλιοι μηδὲ δῦναι ἐπὶ πεφονευμένῳ.

16 καὶ τις αὐτῶν εἰπεν· ποτίσατε αὐτὸν χολὴν μετὰ δῖξους καὶ κεράσαντες ἐπέτισαν.

17 καὶ ἐπλήρωσαν πάντα καὶ ἐτελεσθαν κατὰ τῆς κεφαλῆς αὐτῶν τὰ δίμαρτήματα.

18 περιήρχοντο δὲ πολλοὶ μετὰ λύχνων [καὶ] νομίζοντες δτι νύξ ἔστιν, [ἄν]έπεσαν.

19 τότε δὲ κύριος ἀνεβόησε λέγων· Ἡ δύναμις μου, ἡ δύναμις κατέλειψάς με,

καὶ εἰπών ἀνελήφθη.

45 ἀπὸ δὲ ἕκτης ὥρας σκότος ἀγένετο ἐπὶ πᾶσαν τὴν γῆν ἐκεῖς ὥρας ἐνάτης

34 ἔδωκαν αὐτῷ πετν οἶνον [δῖξον Gr. Lat. Syr. Codd.] μετὰ χολῆς μεμιγμένον καὶ γενούμενος οὐκ ἡθέλησεν πετν.

48 (Of the cry of agony and the sneer about Elias) καὶ εἰδέντες δραμάν εἰς ἔξ αὐτῶν καὶ λαβόν σπόγγον πλήσας τε δῖξους καὶ περιθείσ καλάμῳ ἐπέτιζεν αὐτόν (49 οἱ δὲ λοιποὶ ἔλεγον ἀφες θάωμεν εἰ χρήσται Ἡλείας σώσων αὐτόν.)

46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν δὲ Ἰησοῦς φωνῇ μεγάλῃ λέγων ἡλεί ἡλεί λεμὰ σαβαχθανετ; τοῦτ' ἔστιν θεέ μου θεέ μου, ἵνατι με ἐγκατέλιπες;

(47 τίνες δὲ τῶν ἐστηκότων ἀκούσαντες ἔλεγον, ὅτι Ἡλείαν φωνεῖ οὗτος)

(48. 49 The drink and the sneer about Elias)

50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

15 γαρ post γεγραπται add. HZSw (unc. incl.) | πεφονευμενω C | 18 και om. R Z Wabnitz, ἐνεπέσατο (om. ἔστιν) aut ἐπαισαν (a παιζω). τότε Gebh, ἐπαισαν (a παιω) Hilg, nunc in novissima edit. v Gebh, cf. ibid. p. 20 ff. και ἀνεπέσαντο L<sup>2</sup>, και νομίζοντες . . . ἀνέπεσαν.

33 καὶ γενομένης ὥρας ἔκτης  
σκότος ἐγένετο ἐφ' ὅλην τὴν  
γῆν ἕως ὧρας ἑνάτης.

44 καὶ ἦν ἡδη ὥσει ὥρα ἔκτη  
καὶ σκότος ἐγένετο ἐφ' ὅλην  
τὴν γῆν ἕως ὧρας ἑνάτης

45<sup>a</sup> τοῦ ἡλίου ἐκλιπόντος

(23 καὶ ἐδίδονν αὐτῷ ἐσμυρμισ-  
μένον οἶνον ὃς δὲ οὐκ ἔλαβεν)  
(34 Of the cry 35 on the word  
about Elias) 36 δραμὰν δὲ  
τις καὶ γεμίσας σπόγγον δᾶσον  
περιθεῖς καλάμῳ ἐπέβιζεν αὐ-  
τὸν (λέγων ἀφετε ἴδωμεν, εἰ  
ἔσχεται Ἡλείας καθελεῖν αὐτὸν).

36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ  
στρατιῶται προσερχόμενοι, δᾶσος  
προσφέροντες αὐτῷ (37 καὶ λέ-  
γοντες εἰ σὺ εἶ ὁ βασιλεὺς τῶν  
Ἰουδαίων, σᾶσσον σεαυτόν.)

28 μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς  
ὅτι ἡδη πάντα τετέλεσται, ἵνα  
τελειωθῇ ἡ γραφή, λέγει· Διψῶ.

29 σκενὸς ἔκειτο δᾶσος μεστόν·  
σπόγγον οὖν μεστὸν δᾶσον ὑσ-  
σώπῳ περιθέντες προσήνεγκαν  
αὐτοῦ τῷ στόματι

30<sup>a</sup> ὅτε οὖν ἔλαβεν τὸ δᾶσος,  
εἰπεν· τετέλεσται. καὶ οὐλνας  
τὴν κεφαλὴν

34 καὶ τῇ ἑνάτῃ ὥρᾳ ἐβόησεν δ  
Ἰησοῦς φωνῇ μεγάλῃ· ἔλωτ ἔλωτ  
λεμὰ σαβαχθανεί, ὃ ὅστιν με-  
θερμηνεύμενον ὁ Θεός μου,  
ὁ Θεός μου, εἰς τί ἐγκατέλιπτέ  
με; (35 καὶ τινες τῶν παρε-  
στάτων ἀκούσαντες ἔλεγον· Ἰδε  
Ἡλείαν φωνεῖ. 36 The drink).

(45<sup>b</sup> Rending of the veil of the  
Temple) 46 καὶ φωνήσας φωνῇ  
μεγάλῃ ὁ Ἰησοῦς εἰπεν· πάτερ,  
εἰς χειράς σου παρατίθεμαι τὸ  
πνεῦμα μου.

Τοῦτο δὲ εἰπών ἐξέπνευσεν.

37 ὃ δὲ Ἰησοῦς ἀφεὶς φωνῇν  
μεγάλῃν ἐξέπνευσεν.

(43 σήμερον μετ' ἐμοῦ ἤση ἐν  
τῷ παραδεισῷ)

30<sup>b</sup> καὶ οὐλνας τὴν κεφαλὴν παρέ-  
δωκεν τὸ πνεῦμα.

C | επέσαντο καὶ (πεσ sup. ras., Be; corr. ex εστιν εσσα, L<sup>2</sup>) C, καὶ ἐπέσαντο H Diels, ἐπέσάν τε  
ἐπέτασαν Hoffmann, καὶ νομίζουντες . . . ἐξίσταντο Redpath ap. Sw, καὶ νομίζουντες . . . ἀνεπαίσαντο  
τότε v Sch. | 19 δύναμες sec. sine μον, add. H. |

V.

(VI) Ps. 21(22),17 ὁρυξαν χεῖφάς μον  
καὶ πόδας μον (Just. ap I, 50,  
Dial. 97, Tert. adv. Marc.  
III, 19, IV, 42; adv. Jud. 10.)  
Is. 65,2 ἐξεπέτασσε τὰς χεῖφάς  
μον ὅλην τὴν ἡμέραν πρὸς  
λαὸν ἀπειθοῦντα καὶ ἀντιέ-  
γοντα (Just. Ap. I, 35. 38, Dial.  
97. 114, Ir. IV, 38, 12)

Zech. 14, 7 καὶ ἔσται ἐν ἐκείνῃ  
τῇ ἡμέρᾳ οὐν ἔσται φῶς —  
καὶ οὐχ ἡμέρα καὶ οὐ νύξ, καὶ  
πρὸς ἑσπέραν ἔσται φῶς (Cyr.  
cat. 13, 24, Ap. Const. V, 14)

Deut. 21, 22 — ταφῇ θάψετε  
ἀντὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ (vide  
p. 6)

Lev. 16, 3 οὗτος εἰσελεύσεται  
Ἄαρὼν εἰς τὸ ὄγιον — 4 καὶ γι-  
τῶνα λινοῦν ἡγιασμένον ἐνδύ-  
σεται καὶ περισκελές λινοῦν  
ἔσται ἐπὶ τοῦ χρωτὸς αἵτον καὶ  
ζώνη λινῆ ἕωσται καὶ κίδαριν  
λινῆν περιθήσεται ἱμάτια ἄγρά  
ἔστι, καὶ λούσεται ὑδατὶ πᾶν  
τὸ σῶμα αἵτον καὶ ἐνδύσεται  
ἀντὰ (?)

20 καὶ αὐτῆς ὥρας διεράγη  
τὸ καταπέτασμα τοῦ ναοῦ τῆς  
Τερονσαλῆμ εἰς δύο.

21 καὶ τότε ἀπέσπασαν τοὺς  
ἥλους ἀπὸ τῶν χειρῶν τοῦ  
κυρίου  
καὶ ἔθηκαν αὐτὸν ἐπὶ τῆς  
γῆς, καὶ ἡ γῆ πᾶσα ἐσείσθη

καὶ ἡ γῆ ἐσείσθη,  
καὶ φόβος μέγας ἐγένετο.

22 τότε ἥλιος ἔλαμψε, καὶ  
εὐρέθη ὥρα ἐνάτη.

23 ἐχάρησαν δὲ οἱ Ἰουδαῖοι.

καὶ δεδώκασι τῷ Ἰωσῆφ τὸ  
σῶμα αἵτον, ἵνα αὐτὸν θάψῃ,

ἐπειδὴ θεασάμενος ἦν, ὅσα  
ἀγαθὰ ἐποίησεν.

24 λαβὼν δὲ τὸν κύριον ἔλου-  
σε καὶ εἴλησε σινδόνι καὶ

εἰσήγαγεν εἰς ἴδιον τάφον κα-  
λούμενον κῆπον Ἰωσῆφ.

51 καὶ ἰδοὺ τὸ καταπέτασμα  
τοῦ ναοῦ ἐσχίσθη ἀνωθεν  
ἔως κάτω εἰς δύο

καὶ ἡ γῆ ἐσείσθη,

(52. 53 The resurrection of  
many saints that slept, who  
showed themselves in the city  
after the resurrection of Christ.)

54 ὁ δὲ ἐκατοντάρχης καὶ οἱ  
μετ' αὐτοῖς τηροῦντες τὸν Ἰη-  
σοῦν ἰδόντες τὸν σεισμὸν ἐφο-  
βήθησαν σφόδρα.

45 σκότος ἐγένετο ἐπὶ πᾶσαν  
τὴν γῆν — ἔως ὥρας ἐνάτης.

46 περὶ δὲ τὴν ἐνάτην ὥραν  
(Cry of Jesus)

(54b—56 Groups around the  
Cross. 57. 58<sup>a</sup> Prayer of Joseph  
to Pilate about the body.)

58<sup>b</sup> τότε ὁ Π. ἐκέλευσεν ἀπο-  
δοθῆναι scil. τῷ Ἰωσῆφ τὸ  
σῶμα αἵτον

57 ὃς καὶ αὐτὸς ἐμαθητεύθη  
τῷ Ἰησοῦ

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰω-  
σῆφ ἐνετύλιξεν αὐτὸν σινδόνι  
καθαρῆ καὶ

60 ἔθηκεν αὐτὸν ἐν τῷ καινῷ  
αἵτον μνημείῳ, ὃ ἐλατόμησεν  
ἐν τῇ πέτρᾳ  
(καὶ προσκυλίσας λιθον μέγαν  
τῇ θέρᾳ τῷ μνημείῳ ἀπῆλθεν).

<b>38</b> καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄγνωθεν ἔως κάτω.	<b>45<sup>b</sup></b> ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον ( <b>46 Death</b> )	<b>31</b> οἱ οὖν Ἰουδ. ἡρώτησαν τὸν Πειλ., ἵνα — ἀρθῶν. <b>38</b> μετὰ δὲ ταῦτα ἡρώτησεν τὸν Πειλ. ὁ Ἰωσῆφ — ἵνα ἀρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πειλάτος. ἥλιθον οὖν καὶ ἤραν αὐτὸν.
<b>46</b> ἀγοράσας σινδόνα Ἰωσῆφ καθελὼν αὐτὸν ἐνείλησε	<b>53</b> καὶ καθελὼν ( <b>Ἰωσ.</b> ) ἐνετύλιξεν ἐν σινδόνι —	(20, 20 ὅθειξεν ὁ Ἰησοῦς τὰς χεῖρας 25 ὃ δὲ εἶπεν Θωμᾶς αὐτοῖς· ἕάν μη ἦω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω μου τὸν δάκτυλον εἰς τὸν τόπον τῶν ἥλων. — 27 ἶδε τὰς χεῖράς μου καὶ φέρε τὴν χειρά σου —)
<b>33</b> σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἔως ὥρας ἐνάτης. <b>34</b> καὶ τῇ ἐνάτῃ ὥρᾳ (The cry of Jesus)	<b>44<sup>b</sup></b> σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἔως ὥρας ἐνάτης <b>45</b> τοῦ ἥλιου ἐκλιπόντος.	(39—41 Centurion and women at the Cross. <b>42<sup>f</sup></b> Prayer of Joseph about the body. <b>44<sup>f</sup></b> Pilate assures himself about the death.)
(39—41 Centurion and women at the Cross. <b>42<sup>f</sup></b> Prayer of Joseph about the body. <b>44<sup>f</sup></b> Pilate assures himself about the death.)	(47 Centurion, <b>48</b> Return of the people home, <b>49</b> the γνωστοί and women at the place of execution. <b>50—52</b> Prayer of Joseph about the body.)	(38 Prayer of Joseph about the body.
<b>42</b> ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ	<b>51<sup>b</sup></b> ὃς προσεδέχετο τὴν βασιλείαν τοῦ Θεοῦ	καὶ ἐπέτρεψεν ὁ Πειλάτος. ὃν μαθητὴς τοῦ Ἰησοῦ κενρυμένος
<b>46</b> καὶ ἀγοράσας σινδόνα, καθελὼν αὐτὸν ἐνείλησε τῇ σινδόνι καὶ	<b>53</b> καὶ καθελὼν ἐνετύλιξεν αὐτὸν σινδόνι καὶ	(11, 45 πολλοὶ οὖν ἐκ τῶν Ἰουδ. οἱ ἥλιθοντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ὃ ἐποίησεν ἐπίστενον εἰς αὐτὸν.)
κατέθηκεν αὐτὸν ἐν μνήματι δὲ ἦν λελατομημένον ἐκ πέτρας (καὶ προσεκίλισεν λιθὸν ἐπὶ τὴν θύραν τοῦ μνημείου).	ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς οὐδέπω κείμενος (54 καὶ ἡμέρα ἦν παρασκευῆς καὶ οὐβρατον ἐπέφωσκεν).	<b>38</b> ἥλιθον οὖν καὶ ἤραν αὐτὸν. <b>39</b> ἥλιθεν δὲ καὶ Νικόδημος ὃ ἐλθὼν πρὸς αὐτὸν ωκτὸς τὸ πρᾶτον, φέρων μήγα σμύρνης καὶ ἀλόγης ὡς λίτρας ἑκατόν. <b>40</b> ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθησαν αὐτὸν διθυράσις ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν. <b>41</b> ἦν δὲ ἐν τῷ τόπῳ ὃπου ἐσταυρώθη ἡῆπος καὶ ἐν τῷ κῆπῳ μνημείον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. <b>42</b> ἐκεὶ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

## VI. (VII)

Is. 3, 9 οὐαὶ τῇ ψυχῇ αὐτῶν.  
διότι βεβούλευται βουλὴν  
πονηρὰν καθ' ἐαυτῶν εἰπόν-  
τες αἴρωμεν τὸν δίκαιον (Just.  
Dial. 136 f and elsewhere.)

Amos, 8, 10 μεταστρέψω τὰς  
ἔργάς σὺν εἰς πένθος καὶ  
πάσας τὰς φύλας εἰς θρῆνον —  
καὶ θήσομαι αὐτὸν ὡς πένθος  
ἀγαπητοῦ (Iren. IV, 33, Tert.  
adv. Jud. 10, Cyr. cat. 13, 25)  
Jeř. 15, 9 τοὺς καταλοίπους αὐ-  
τῶν εἰς μάχαιραν δώσω ἑναν-  
τίον τῶν ἔχθρῶν αὐτῶν (Iren.  
IV, 33)

Ezek. 9, 1 ἥγγικεν ἡ ἐκδίκη-  
σις τῆς πόλεως (Tert. adv.  
Jud. 10)

Zech. 13, 7 πάταξον τὸν ποι-  
μένα καὶ διακορπισθήσονται  
τὰ πρόβατα αὐτοῦ (Just. dial. 53)  
Is. 53, 6 πάντες ὡς πρόβατα  
ἐπλανήθημεν (Just. ap. I, 50)  
Ps. 37(38), 12 οἱ φίλοι μου καὶ οἱ  
πλησίον μου ἐξ ἐναντίας μου  
ἥγγισαν καὶ ἔστησαν καὶ οἱ  
ἔγγιστά μου μακρόθεν ἔστησαν  
(Iren. IV, 33, 12)

25 τότε οἱ Ἰουδαῖοι καὶ οἱ  
πρεσβύτεροι καὶ οἱ ἱερεῖς γνόν-  
τες ολον κακὸν ἐαυτοῖς ἐποί-  
ησαν ἥρξαντο κόπτεσθαι καὶ  
λέγειν·

οὐαὶ ταῖς διμαρτίαις ἡμῶν,  
ἥγγισεν ἡ κρίσις καὶ τὸ τέλος  
Τερεούσαλήμ.

(54 Centurion at the Cross.)  
(25 τὸ αἷμα αἰτοῦ ἐφ' ἡμᾶς  
καὶ ἐπὶ τὰ τέκνα ἡμῶν.)

(24, 29 εἰδένεις μετὰ τὴν θλί-  
ψιν τῶν ἡμερῶν ἐκείνων ὁ  
ῆλιος σκοτιοῦθησεται —)

26 ἐγὼ δὲ μετὰ τῶν ἀταίρων  
μου ἐλυπούμην· καὶ τερρω-  
μένοι κατὰ διάνοιαν ἐκρυ-  
βόμεθα· ἐζητούμεθα γὰρ ὅπ'  
αὐτῶν ὡς κακοῦγοι καὶ ὡς  
τὸν ναὸν θέλοντες ἐμπρῆσαι.

(55. 56 The Galilean women  
standing afar off.)

(26, 56 τοτε οἱ μαθῆται πάντες  
ἀφέντες αὐτὸν ἔφυγον)

(26, 75 καὶ ἐξελθὼν ἔξω ἔκλαυ-  
σον πικρῶς)

(26, 55 ὡς ἐπὶ ληστὴν ἐξῆλθατε

μετὰ μαχαιρῶν καὶ ἔκλων συλ-  
λαβεῖν με)

(26, 7 ὃ δὲ βασιλεὺς ἐκείνος  
ῳδός ισθη καὶ πέμψας τὰ στρα-  
τεύματα αὐτοῦ ἀπώλεσε τοὺς  
φονεῖς ἐκείνους καὶ τὴν πόλιν  
αὐτῶν ἐνέπερησε.)

27 ἐπὶ δὲ τούτοις πᾶσιν ἐνη-  
στεύομεν καὶ ἐκαθεζόμεθα

(9, 15 ἐλεύσονται δὲ ἡμέραι  
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμ-  
φίος καὶ τότε νηστεύσουσιν.)

(57—60 Joseph's prayer and  
the burial.)

61 ἦν δὲ ἐκεῖ Μαριάμ ἡ Μαγδ.  
καὶ ἡ ἄλλη Μαρία καθήμεναι  
ἀπέναντι τοῦ τάφου.

Amos 8, 10 καὶ θήσομαι αὐτὸν  
ὡς πένθος ἀγαπητοῦ, καὶ τὸν  
μετ' αὐτοῦ ὡς ἡμέραν ὠδίνης  
(Tert. adv. Jud. 10, Cyr. cat.  
13, 25)

πενθοῦντες καὶ κλαίοντες  
γυναικεῖς καὶ ἡμέρας  
ἔως τοῦ σαββάτου.

(39 Centurion at the Cross.)

(13, 24 ἐν ἐκείναις ταῖς ἡμέραις  
— ὁ ἥλιος σκοτισθήσεται)(40, 41 The Galilean women  
looking on from afar off.)(14, 50 καὶ ἀφέντες αὐτὸν ἔφυ-  
γον πάντες)

(14, 72 καὶ ἐπιβαλὼν ἔκλαιεν)

(14, 48 ὡς ἐπὶ ληστὴν δέηλθατε  
μετὰ μαχαιρῶν καὶ ἔνδων συλ-  
λαβεῖν με)(14, 51 ἡκούσαμεν αὐτοῦ λέγον-  
τος ὅτι ἔγω καταλύσω τὸν ναὸν  
τούτον τὸν χειροπόίητον καὶ  
διὰ τριῶν ἡμερῶν ἄλλον ἀχει-  
ροποίητον οἰκοδομήσω)(2, 20 ἐλεύσονται δὲ ἡμέραι  
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμ-  
φίος καὶ τότε νηστεύσουσιν  
ἐν ἐκείνῃ τῇ ἡμέρᾳ)(16, 10 ἔκεινη [Μαρία] πορευ-  
θεῖσα ἀπήγγειλεν τοῖς μετ'  
αὐτοῦ γενομένοις πενθοῦσιν  
καὶ κλαύσουσιν.)

(42—46 Burial.)

47 ἡ δὲ Μαρία ἡ Μαγδ. καὶ  
Μαρία ἡ Ἰωσῆτος ἐθεώρουν  
ποῦ τέθειτο48 καὶ πάντες οἱ συνπαραγενό-  
μενοι ὅχλοι ἐπὶ τὴν θεωρίαν  
ταύτην, θεωρήσαντες τὰ γενό-  
μενα, τύπτοντες τὰ στῆθη  
ὑπέστρεψον [Ἐλεγον οὐαὶ ἡμῖν  
τι γέγονεν, οὐαὶ ἡμῖν ἀπὸ τῶν  
ἀμαρτιῶν ἡμῶν. appropinquavit  
desolatio Jerusalem, west. and  
syr. Codd.](27 ἡ κολούθει δὲ αὐτῷ πολὺ<sup>πλήθος</sup> — γυναικῶν ἀλλ᾽ ἐκδι-  
τοντο καὶ ἑθῆνον αὐτόν  
28 Ἰησοῦς εἶπεν θυγατέρεσσι Τερου-  
σαλήμ, μὴ κλαίετε ἐπ' ἡμέρην  
ἔφ' ἐσυντάς κλαίετε καὶ ἐπὶ τὰ  
τέκναν ὑμῶν)(21, 20: ὅταν δὲ ἴδητε κυκλο-  
μένην ὑπὸ στρατοπέδων Τερου-  
σαλήμ, τότε γνῶτε ὅτι ἡγρικεν  
ἡ ἐρήμωσις αὐτῆς)49 εἰστήκεισαν δέ πάντες οἱ γνω-  
στοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ  
γυναῖκες αἱ συνακολούθουσαι  
αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρᾶσσαι  
ταῦτα(22, 62 καὶ ἐξελθὼν ἔξω ἔκλαυσεν  
πικρῶς)(22, 52 ὡς ἐπὶ ληστὴν ἐξεληλύ-  
θατε μετὰ μαχαιρῶν καὶ ἔνδων.)(18, 4 λέγει Ἰησοῦς αὐτοῖς· τίνα  
ζητεῖτε 8 — εἰ οὖν ἐμὲ ζητετε,  
ἀφετε τούτους ὑπάγειν)(38 Ἰωσ. ἀν μαθητῆς τοῦ Ἰη-  
σοῦ κεκρυμμένος δὲ διὰ τὸν φό-  
βον τῶν Ιουδαίων)(20, 19 — καὶ τῶν θυρῶν  
κεκλεισμένων ὅπου ἦσαν οἱ μα-  
θηταὶ διὰ τὸν φόβον τῶν Ιου-  
δαίων 26 μεθ' ἡμέρας ὀκτὼ  
τάλιν ἦσαν ἔσω οἱ μαθηταὶ  
αὐτοῦ)(2, 19 εἶπεν αὐτοῖς· λύσατε τὸν  
ναὸν τούτον)(5, 35 ἐλεύσονται δὲ ἡμέραι καὶ  
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμ-  
φίος, τότε νηστεύσουσιν ἐν  
ἐκείναις ταῖς ἡμέραις)(24, 17 the disciples going to  
Emmaus ἀστάθησαν σκινῶσι)(50—54 Joseph's prayer and  
the burial.)55 κατακολούθουσαι δὲ γυ-  
ναικες — — ἐθεάσαντο τὸ μνη-  
μεῖον καὶ ὡς ἐτεθῆ τὸ σῶμα  
αὐτοῦ 56 ὑποστρέψασσον δὲ ἡτοί-  
μαν ἀρρώματα καὶ μύρα· καὶ  
τὸ μὲν σάββατον ἡσύχασαν κατὰ  
τὴν ἐντολὴν.(16, 20 ἀμὴν λέγω ὑμεν ὅτι  
κλαύσετε καὶ θρηνήσετε ὑμεῖς,  
ὅ δὲ κόσμος καρῆσται ὑμεῖς  
λυπηθήσεσθε, ἀλλ' ἡ λύπη  
ὑμῶν εἰς καρὰν γενήσεται. 21 ἡ  
γυνὴ ὅταν τίκτῃ λύσην ἔχει — —  
22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην  
ἔχητε)

## VII. (VIII)

**28 συναχθέντες** δὲ οἱ γραμματεῖς καὶ Φαρισαῖοι καὶ πρεσβύτεροι πρὸς ἀλλήλους, ἀκούσαντες δὲ δὲ λαὸς ἄπας γογγύζει καὶ κόπτεται τὰ στῆθη λέγοντες δὲ εἰ τῷ θανάτῳ αὐτοῦ ταῦτα τὰ μέγιστα σημεῖα γέγονεν, ἵδετε δὲ πόσον δίκαιος ἔστιν,  
**29 ἐφοβήθησαν** οἱ πρεσβύτεροι

καὶ ἥλθον πρὸς Πειλᾶτον δεόμενοι αὐτοῦ καὶ λέγοντες·

**30 παράδος** ἡμῖν στρατιώτας, ἵνα φυλάξωμεν τὸ μνῆμα αὐτοῦ ἐπὶ τρεῖς ἡμέρας]  
μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν, καὶ ὑπολάβῃ δὲ λαὸς δὲ εἰν τεκρῶν ἀνέστη  
καὶ ποιήσωσιν ἡμῖν κακά.

**31 δὲ Πειλᾶτος** παραδέδωκεν αὐτοῖς Πετρώνιον τὸν κεντυρίωνα μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον. καὶ σὺν αὐτοῖς ἥλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνῆμα

**32 καὶ κυλίσαντες** λίθον μέγαν μετὰ τοῦ κεντυρίωνος καὶ τῶν στρατιωτῶν διμοῖ πάντες οἱ δύτες ἐκεῖ ἔθηκαν ἐπὶ τῇ θύρᾳ τοῦ μνήματος

**33 καὶ ἐπέχρισαν** ἐπειδὴ σφραγίδας καὶ σκηνὴν ἐκεῖ πήξαντες ἐφύλαξαν·

**34 πρωῖας** δὲ ἐπιφώσκοντος τοῦ σαββάτου ἥλθεν ὅχλος ἀπὸ Ιερουσαλήμ καὶ τῆς περιχώρου, ἵνα ἴδωσι τὸ μνῆμον ἐσφραγισμένον.

**62 τῇ** δὲ ἐπαύριον ἦτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι (26, 3 τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ . . 5 λίγον δέ· μή ἐν τῇ ἐορτῇ, ἵνα μὴ θάρσυβος γένηται ἐν τῷ λαῷ.)

συνήχθησαν πρὸς Πειλᾶτον,  
**63 λέγοντες** κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἰπεν ἔτι ζῶν μετὰ τρεῖς ἡμέρας ἔγειρομαι.

**64 κέλευσον** οὖν ἀσφαλισθῆται τὸν τάφον ἐώς τῆς τρίτης ἡμέρας,  
μήποτε ἐλθόντες οἱ μαθηταὶ (αὐτοῦ) κλέψωσιν αὐτὸν καὶ εἰπωσιν τῷ λαῷ· ἡγέρθη ἀπὸ τῶν τεκρῶν,  
καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

**65 ἔφη** αὐτοῖς δὲ Πειλᾶτος· ἔχετε κουστωδίαν· ἵπαγετε ἀσφαλίσασθε ὡς οἴδατε

**66 οἱ δὲ πορευθέντες** ἤσφαλλισαντο τὸν τάφον (60<sup>b</sup> προσκυλίσας — Ἰωσήφ — λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου)

σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

## (IX)

28 εἰ[τῷ θανάτῳ] C corr. ἐπὶ [τῷ θ.] Wil | οὐ ποσον C, δι τι sine πόσον Sw, ὀπόσον  
31 στρατιωτον C | 32 κατα [τον κεντ.] C corr. μετά HLRZ | ομοι (B), rectius ομον (vGebh) C |

(14, 1 καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἀποκτείνωσιν. 2 ὅλεγον γάρ· μη ἐν τῇ δορτῇ μήποτε ἔσται θόρυβος τοῦ λαοῦ.)

48 πάντες οἱ συνταραφαγενόμενοι  
δχλοι ἐπὶ τὴν Θεωρίαν ταύτην,  
Θεωρήσαντες τὰ γενόμενα, τύπ-  
τοντες τὰ στήθη, ὑπέστρεψον.  
47 ἵδων δὲ ὁ ἐκαποντάρχης τὸ  
γενόμενον ἐδόξαζεν τὸν Θεὸν  
λέγων ὅντας ὁ ἄνθρωπος οὗ-  
τος δίκαιος ἦν  
(22, 2b ἐφοβοῦντο γάρ τὸν  
λαόν.)

(7, 31 πολλοὶ δὲ ἐπίστευσαν ἐκ  
τοῦ δχλον εἰς αὐτὸν, καὶ ἔλεγον·  
ὁ Χριστὸς ὅταν ξλῆθῃ, μὴ πλει-  
στα σημεῖα ποιήσει ὃν οὗτος  
ποιεῖ; 32 ἤκουσαν οἱ Φαρι-  
σαῖοι τοῦ δχλον γογγύζοντος  
περὶ αὐτοῦ ταῦτα)

(46b καὶ προσεκύλισεν [Ιωσήφ]  
λίθον ἐπὶ τὴν θύραν τοῦ  
μνημείου)

Diels H RZ v Gebh | 29 οἱ πρεσβ. om. v Gebh | 30 φυλαξω C φυλάξω R | ημ . . . C |  
33 επεχρεισαν C |

## VIII.

35 τῇ δὲ ρυκτὶ ἥ ἐπέφωσκεν ἡ κυριακὴ, φυλασσόντων τῶν στρατιωτῶν ἀνὰ δύο δύο κατὰ φρουρὰν, μεγάλη φωνῇ ἔγκετο ἐν τῷ οὐρανῷ

36 καὶ εἰδον ἀνοιχθέντας τοὺς οὐρανοὺς καὶ δύο ἄνδρας κατελθόντας ἐκεῖθεν, πολὺ φέργος ἔχοντας καὶ ἔγγισαντας τῷ τάφῳ.

37 οὐδὲ λίθος ἐκεῖνος δ βεβλημένος ἐπὶ τῇ θύρᾳ ἀφ' ἑαυτοῦ κυλισθεὶς ἐπεχώρησε παρὰ μέρος, καὶ δ τάφος ἦνοίγη καὶ ἀμφότεροι οἱ νεανίσκοι εἰσῆλθον.

## (X)

38 ἴδοντες οὖν οἱ στρατιῶται ἐκεῖνοι ἐξύπνισαν τὸν κεντυρίωνα καὶ τοὺς πρεσβυτέρους — παρῆσαν γὰρ αὐτοὶ φυλάσσοντες —

39 καὶ ἐξηγούμενων αὐτῶν ἀ εἰδον, πάλιν δρῶσιν ἐξελθόντας ἀπὸ τοῦ τάφου τρεῖς ἄνδρας, καὶ τοὺς δύο τὸν ἔνα ὑπορθούντας καὶ σταυρὸν ἀκολουθοῦντα αὐτοῖς

40 καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ, τοῦ δὲ χειραγωγούμενον ὃπ' αὐτῶν ὑπερβαίνονταν τὸν οὐρανόν 41 καὶ φωνῆς ἡκουον ἐκ τῶν οὐρανῶν λεγούσης ἐκήρυξας τοῖς κοιμαμένοις; 42 καὶ ὑπακοὴ ἡκουότεο ἀπὸ τοῦ σταυροῦ δύναται. 43 συνεσκέπτοντο οὖν ἀλλήλοις ἐκεῖνοι ἀπελθεῖν καὶ ἐνφανίσαι ταῦτα τῷ Πειλάτῳ.

Jerem. (Is.) Apocr. ἐμνήσθη δὲ κύριος ὁ Θεὸς ἄγιος Ἰοραὴλ τῶν νεκρῶν αὐτοῦ τῶν κεκοιμημένων εἰς γῆν χώματος καὶ κατέβη πρὸς αὐτοὺς εἰαγγελίασθαι αὐτοῖς τὸ σωτήριον αὐτοῦ (Just. Dial. 72, Iren. III, 20, 4. IV, 22, 1 and elsewh. cf. I. Pe. 3, 19..4, 6. Eph. 4, 9 f.)

## (XI)

44 καὶ ἔτι διανοούμενων αὐτῶν φαίνονται πάλιν ἀνοιχθέντες οἱ οὐρανοὶ καὶ ἀνθρωπός τις κατελθὼν καὶ εἰσελθὼν εἰς τὸ μητήρα.

1 δψὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων (ἡ λίθεν Μαριαμ ἡ Μαγδ. καὶ ἡ ἄλλη Μ. Θεωρῆσαι τὸν τάφον) 2<sup>α</sup> καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας·

ἄγγελος γαρ κυρίον καταβὰς ἐξ οὐρανοῦ

3 ἦν δὲ ἡ εἰδέα αἰτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αἰτοῦ λευκὸν ὡς χιῶν

2<sup>β</sup> καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον

καὶ ἐκάθητο ἐπάνω αὐτοῦ.

4 ἀπὸ δὲ τοῦ φόρου αὐτοῦ δεσμοθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

(27, 52 καὶ τὰ μνημεῖα ἀνεῳχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἄγιον ἡγέρθησαν. 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἀγίαν πόλιν καὶ ἐνεργατίσθησαν πολλοίς.)

2 ἄγγελος κυρίον καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν —

35 η pro ᾧ C | 36 ανοιχθεῖσε τοὺς ουρανοὺς C | εκεῖθε C | επισαντας (B. Be) C επεχωρησε C, corr. ἀπεχώρησε Gebh Blass H, ἐπεχώρησε R in notis Z | 38 αντοι (B), fort. αντοι 40 χειρα των τουμενον C, corr. χειραγωγουμενον L R H Z Wil | 41 φωνη C | κουωμενοις C, το ναι (Be) C, corr. δτι ναι Blass H R L Z, το ναι = ἀμήν quaestionem negans v Gebh |

[16,4 Cod. Bobb. subito autem ad horam tertiam tenebrae diei factae sunt per totum orbem terrae et descenderunt de caelis angeli]

(16,5 εἰσελθοῦσαι — αἱ γυναῖκες — εἰς τὸ μνημεῖον εἴδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν)

(24, 4b καὶ οἱον ἄνδρες δύο ἐπέστησαν ὑπάτες ἐν ἑσθῆτι δοτραπτούσῃ)

(20,12 καὶ θεωρεῖ — Μαριάμ — δύο ἀγγέλους ἐν λευκοῖς καθεζομένους)

[16,4 Cod. Bobb. et surgente in claritate uiuo deo (domino?) simul ascenderunt cum eo]

(23, 43 σήμερον μετ' ἡμοῖς ζητεῖν τῷ παραδείσῳ.)

corr. ἐγγίσαντας Diels H L, ἐπιστάντας R Z Sw, εγγίσαντας ipse Cod, recte vGebh | 37 λειθος C | (Be-Sw) C, sic H R Z L alii, ἄλλοι Redpath, | ορασιν εξελθοντος — αὐδρες C | ακολοθουντα C | corr. κοιμωμένοις H R L Z alii | υπακοη C, comi. καὶ ὑπακοὴν Preuschen H<sup>1</sup> | τι ναι (BL) vel 44 κατελθον C |

## IX.

<p><b>45</b> ταῦτα ἰδόντες οἱ περὶ τὸν κεντυρίωνα νυκτὸς ἐσπευσαὶ πρὸς Πειλάτον, ἀφέντες τὸν τάφον, δὲ ἐφύλασσον καὶ ἔξηγήσαντο πάντα ἄπερ εἰδοντας μεγάλως καὶ λέγοντες· ἀληθῶς οὗδε ἦν θεοῦ.</p>	<p><b>11a</b> (Πορευομένων δὲ αὐτῶν — γυναικῶν) ἵδον τινὲς τῆς κονσταδίας ἐλθόντες εἰς τὴν πόλιν (27, 54a δὲ ἐκατοντάρχης καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα) <b>11b</b> ἀνήγγειλαν τοῖς ὁρχιερεῦσιν ἀπαντα τὰ γενόμενα. (27, 54b ἐφοβήθησαν σφόδρα λέγοντες· ἀληθῶς θεοῦ οὗδε ἦν οὗτος).</p>
<p><b>46</b> ἀποκριθεὶς δὲ Πειλάτος ἔφη· ἔγώ καθαρεύω τοῦ αἵματος τοῦ οὗδε θεοῦ.</p>	<p>(27, 24 δὲ Πειλάτος — ἀπενίψατο τὰς χειρας — λέγων ἀθῷός είμι ἀπὸ τοῦ αἵματος τούτου· οἵμεις ὄψεοθε.)</p>
<p>νῦν δὲ τοῦτο ἔδοξεν.</p>	<p>(26, 66 ὁ ὁρχιερεὺς — τι ὑμῖν δοκεῖ. οἱ δὲ ἀποκριθέντες εἶπον· ἔνοχος θανάτου ἐστίν.)</p>
<p><b>47</b> είτε προσελθόντες πάντες ἐδέοντο αὐτοῦ καὶ παρεκάλουν κελεῦσαι τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν δὲ εἶδον.</p>	<p><b>12</b> καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιον τε λαβόντες ἀργύρια ἵκανὰ ἔδωκαν τοῖς στρατιώταις, <b>13</b> λέγοντες· εἴπατε ὅτι οἱ μαθηταὶ αἵτοι νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων</p>
<p><b>48</b> συμφέρει γάρ, φασίν, ἡμῖν δολῆσαι μεγίστην ἀμαρτίαν ἐμπροσθεν τοῦ θεοῦ καὶ μη ἐμπεσεῖν εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων καὶ λιθασθῆναι.</p>	<p><b>14</b> καὶ ἐὰν ἀκονοθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν <b>15</b> οἱ δὲ λαβόντες ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ ἐφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον</p>
<p><b>49</b> ἐκέλευσεν οὖν δὲ Πειλάτος τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν.</p>	

(39 Ιδών δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἑναντίας αὐτοῦ ὅτι οὗτοι ἐξέπνευσεν εἰπεν· ἀληθῶς οὗτος ὁ ἀνθρώπος υἱὸς τὴν θεοῦ.)

(14, 64 — τὶ θμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.)

(11, 50 συμφέρει ὑμῖν ἵνα εἰς ἀνθρώπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.)

## X. (XII)

Hosea 6,1 ἐν θλίψει αὐτῶν δρθριοῦσι πρός με λέγοντες.

**50** δρθρον δὲ τῆς κυριακῆς  
Μαριάμ ἡ Μαγδαληνή

1 ὑψὲ δὲ σαββάτων τῇ ἐπιφωσ-  
κούσῃ εἰς μίαν σαββάτων ἥλθεν  
Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ  
ἄλλη Μαρία

μαθήτρια τοῦ κυρίου

(27, 55 ἡσαν δὲ ἐκεῖ γυναικες πολλὰ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἡκολούθησαν ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ δε δὲ ἦν αἱς ἡν Μαρία ἡ Μ.)

(φραγμένη διὰ τοὺς Ιουδαίους, ἐπειδὴ ἐφέργοντο ὑπὸ τῆς δργῆς, οὐκ ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου,

(27, 55 ἀπὸ μακρόθεν θεωροῦσαι 27, 61 καθήμεναι ἀπέναντι τοῦ τάφου)

ἀ εἰώθεσαν  
ποιεῖν αἱ γυναικες ἐπὶ τοῖς  
ἀποθνήσκουσι

(26, 12 βαλοῦσα γὰρ αὕτη [ἡ γυνὴ] τὸ μίρον τοῦτο ἐπὶ τοῦ σώματος μον πρὸς τὶ ἐνταφιάσαι με ἐποίησεν)

καὶ τοῖς ἀγαπωμένοις αὐταῖς)

**51** λαβοῦσα μεθ' ἔαντῆς τὰς φίλας

1 Μαριάμ ἡ Μ. καὶ ἡ ἄλλη Μαρία

ἥλθεν ἐπὶ τὸ μνημεῖον

ἥλθεν θεωρῆσαι τὸν τάφον

ὅπου ἦν τεθείς.

**52** καὶ ἐφοβοῦντο μὴ ἴδωσιν αὐτὰς οἱ Ιουδαῖοι

καὶ δλεγον·

εἰ καὶ μὴ ἐν ἐκείνῃ τῇ ἡμέρᾳ η ἐσταυρώθη ἐδυνήθημεν κλαῦσαι καὶ κόψασθαι; καν ρῦν ἐπὶ τοῦ μνήματος αὐτοῦ ποιήσωμεν ταῦτα.

**53** τίς δὲ ἀποκυλίσει ἡμῖν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ τῆς θύρας τοῦ μνημείου, ἵνα εἰσελθοῦσαι παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ δφειλόμενα;

πορευθῶμεν καὶ ἐπιστρέψωμεν πρὸς κύριον τὸν θεὸν ἡμῶν, ὅτι αἵτος ἡρπακε καὶ λάστατι ἡμᾶς, πατάξει καὶ μοτώσει ἡμᾶς, ὑγιάσει ἡμᾶς μετὰ δίο ημέρας (Tert. adv. Marc. IV, 43)

50 ορθον — μαριαμ' μαγδαλινη C | φοβουμενη — αυταις unc. incl. Preuschen H Sw,  
αυταις C | 52 κοψεσθαι και νυν C corr. κ. καν νυν Blass H Z. | 53 οφιλομενα C |

✓

1 καὶ διαγενομένον τὸν σαββάτον  
**Μαρία ἡ Μαγδ.** καὶ **Μαρία ἡ Ἰακ.**  
καὶ **Σαλ.** ἡγόρασαν ἀφάματα —

2 καὶ λίαν πρωΐ τῇ μίᾳ τῶν  
σαββάτων ἔρχονται — ἀνα-  
τείλαντος τοῦ ἥλιου.

(15, 40 ἡσαν δὲ καὶ γυναῖκες  
ἀπὸ μακρόθεν θεωροῦσαι, ἐν  
αἷς καὶ **Μαρία ἡ Μ.** καὶ **Μ.** —  
αἱ ὅτε ἦν ἐν τῇ Γαλαλαίᾳ ἡκο-  
λούθουν αὐτῷ καὶ διηκόνουν  
αὐτῷ —)

(15, 40 — ἀπὸ μακρόθεν θεω-  
ροῦσαι —)

(14, 8 ὁ ἔσκεν [ἡ γυνὴ] ἐποίησεν  
προέλαβεν μυρίσαι μον τὸ σῶμα  
εἰς τὸν ἐνταφιασμόν)

1 **Μ.** ἡ **Μ.** καὶ **Μαρία ἡ Ἰακώ-**  
βον καὶ **Σαλώμη** ἡγόρασαν ἀφά-  
ματα, ἵνα ἐλθοῦσαι ἀλεῖψων  
αὐτόν

2 καὶ λίαν πρωΐ — ἔρχονται  
ἐπὶ τὸ μνῆμα

(15, 47 ἡ δὲ **Μ.** ἡ **Μ.** καὶ **Μ.** ἡ  
Ιωσήτος ἐθεώρουν ποῦ τέθειται)

3 καὶ ἔλεγον πρὸς ἑαυτὰς

τίς ἀποκυλίσει ἡμῖν τὸν λίθον  
ἐκ τῆς θύρας τοῦ μνημείου;

(5 καὶ εἰσελθοῦσαι εἰς τὸ μνη-  
μεῖον)

1 τῇ δὲ μίᾳ τῶν σαββάτων  
**δρόθρον** βαθέως ἐπὶ τὸ μνῆμα  
ἥλθον αἱ γυναῖκες

10 ἡσαν δὲ ἡ **Μαγδαληνὴ Μαρία**  
καὶ **Ἰωάννα** —

(23, 49 — καὶ γυναῖκες αἱ συν-  
απολονθύσουσαι αὐτῷ ἀπὸ τῆς Γα-  
λαλαίᾳ 55 κατακολονθύσουσαι δὲ  
γυναῖκες, αἵτινες ἡσαν συνελη-  
λυθίσαις ἐκ τῆς Γαλαλαίᾳς αὐτῷ  
ἔθεάσαντο τὸ μνημεῖον — —  
ὑποστρέψασι δὲ ἡτοίμασαν ἀφά-  
ματα καὶ μύρα καὶ τὸ μὲν σάβ-  
βατον ἡσύχασαν κατὰ τὴν ἐν-  
τολήν.)

(7, 47 ἀφέωνται αὐτῆς [γυναικὸς,  
the anointing woman who  
was a sinner] αἱ ἀμαρτίαι αἱ  
πολλαὶ, ὅτι ἡγάπησεν πολὺ ὥδὲ  
δλίγον ἀφίεται, ὀλίγον ἀγαπᾷ)

10 ἡσαν δὲ ἡ **Μαγδ.** **Μ.** καὶ  
**Ἰωάννα** καὶ **Μαρία ἡ Ἰακώβον**  
καὶ αἱ λοιπαὶ σὺν αὐταῖς

1 ἐπὶ τὸ μνῆμα ἥλθον.

(23, 55 αἱ γυναῖκες — ἐθε-  
άσαντο τὸ μνημεῖον καὶ ὡς ἐτέ-  
θη τὸ σῶμα αὐτοῦ)

1 ἔρχεται — εἰς τὸ μνημεῖον.

11 **Μαρ.** εἰστήκει πρὸς τῷ μνη-  
μεῖῳ ἔξω κλαίοντα

(3 εἰσελθοῦσαι δὲ οὐχ εὑρον)

ητις praem. R, ἡ Wil, τοῦ ante ποιῆσαι Usener | αποθν. καὶ ay. om. καὶ Fränkel Wil Gebh |

54 μένας γάρ ήν δ λιθος·  
καὶ φοβούμενα μὴ τις ἡμᾶς  
ἴδῃ· καὶ εἰ μὴ δυνάμεθα, καὶ  
ἐπὶ τῆς θύρας βάλωμεν ἀφέρο-  
μεν εἰς μνημοσύνην αὐτοῦ,  
κλαύσωμεν καὶ κοψώμεθα  
ἔως ἐλθωμεν εἰς τὸν οἰκον  
ἡμῶν·

55 καὶ ἀπελθοῦσαι εὑρον τὸν  
τάφον ἡνεῳγμένον

καὶ προσελθοῦσαι παρέκχυναν  
ἔκει, καὶ δρῶσιν ἔκει τινα  
γεανίσκον καθεξόμενον μέσω  
τοῦ τάφου, ὀραῖον καὶ  
περιβεβλήμένον στολὴν λαμ-  
προτάτην,

δοτις ἔφη αὐταῖς·

56 τί ἥλθατε; τίνα ἐγτείτε;  
μὴ τὸν σταυρωθέντα ἔκεινον;  
ἀνέστη καὶ ἀπῆλθεν.

εἰ δὲ μὴ πιστεύετε, παρα-  
κύψατε καὶ ἤδη τὸν τόπον  
ἔνθα ἔκειτο, δι τούτην.

Hos. 6, 15 πορείσομαι καὶ ἐπι-  
στρέψω εἰς τὸν τύπον μου, ἔως  
οἱ ἄφανσθῶσι ταῦτα ζητήσουσι  
τὸ πρόσωπόν μου

6, 1 — πορευθῶμεν καὶ ἐπι-  
στρέψωμεν πρὸς κύριον τὸν  
Θεὸν ἡμῶν — 2 — — ὑγιασσει  
μετὰ δύο ἡμέρας 3 ἐν τῇ ἡμέρᾳ  
τῇ τρίτῃ ἔξαναστησόμεθα καὶ  
ζησόμεθα ἐνώπιον αὐτοῦ (Tert.  
adv. Jud. 18)

ἀνέστη γάρ

καὶ ἀπῆλθεν ἔκει δύτερη ἀπε-  
στάλη.

5 ἀποκριθεὶς δὲ ὁ ἄγγελος  
εἶπεν ταῖς γυναιξὶν· μὴ φο-  
βεῖσθε ὑμεῖς·

ολδα γάρ ὅτι Ἰησοῖν τὸν  
ἔσταυρωμάνον ζητεῖτε.

6 οὐκ ἔστιν ὡδεὶς ἡγέρθη γάρ,  
καθὼς εἶπεν.

δεῦτε ἦδετε τὸν τόπον δύτον  
ἔκειτο.

7 καὶ ταχὺ πορευθεῖσαι εἰπατε  
τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρ-  
θη ἀπὸ τῶν νεκρῶν

καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν  
Γαλιλαίαν, ἔκει αἵτον ὄψεοθε.  
ἰδοὺ εἶπον ὑμῖν.

54 κλαύσομεν καὶ κοψώμεθα C, corr. [καὶ] κλαύσωμεν καὶ κοψώμεθα H R Z | 55 απελ-  
55/56 αυται οτι C | 56 ουκ εστι C, corr. ουκ ἔνεστι Nicholson Wil Gebh | πιστευεται C | ιδατε

4 καὶ ἀναβλέψας θεωροῦσαν  
ὅτι ἀνακεκίλισται δὲ λίθος· ἦν  
γάρ μέγας σφόδρα.

5 καὶ εἰσελθοῦσαι εἰς τὸ μνη-  
μεῖον

εἶδον γεανίσκον καθήμενον  
ἐν τοῖς δεξιοῖς

περιβεβλημένον αὐλὴν λευ-  
κήν  
καὶ ἐξεθαμβήθησαν.

6 ὁ δὲ λέγει αὐταῖς· μὴ ἐκ-  
θαμβεῖσθε.

Ἴησονν ζητεῖτε τὸν Ναζαρηνὸν  
τὸν ἐσταυρωμένον.  
ἡγέρθη, οὐκ ἔστιν ἀδε-

ἴδε δὲ τόπος ὅπου ἔθηκαν  
αὐτὸν.

7 ἀλλὰ ὑπάγετε εἴπατε τοῖς  
μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ  
ὅτι προάγει ὑμᾶς εἰς τὴν Γαλι-  
λαίαν· ἐκεῖ αὐτὸν ὅψεοθε, κα-  
θὼς εἰπεν ὑμῖν.

ἵλθον φέρουσαί ἡ γυναικασαν  
ἀρώματα (7, 87 κομίσασαι ἀλά-  
βαστρον μύρον)

2 εὗρον δὲ τὸν λίθον ἀποκε-  
κυλισμένον ἀπὸ τοῦ μνημείου

3 εἰσελθοῦσαι δὲ οὐδὲ εὗρον  
τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι  
αὐτὰς περὶ τούτου καὶ ὢδον  
λυδρες δύο ἐπέστησαν αὐταῖς ἐν  
ἐσθῆτι ἀστραπτούσῃ. 5 ἐμφόβουν  
δὲ γενομένων αὐτῶν καὶ κλι-  
νονοῦσαν τὰ πρόσωπα εἰς τὴν  
γῆν, εἰπαν πρὸς αὐτὰς·

τί ζητεῖτε τὸν ζῶντα μετὰ τῶν  
νεκρῶν;

6 οὐκ ἔστιν ὁδε, ἀλλὰ ἡγέρθη·

μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι  
ἄντε περ τῇ Γαλιλαΐᾳ, 7 λέγων  
τὸν νιὸν τοῦ ἀνθρώπου ὃτι  
δει παραδοθῆναι εἰς χεῖρας ἀν-  
θρώπων ἀμάρτιων καὶ στα-  
υρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ  
ἀναστῆναι

καὶ βλέπει τὸν λίθον ἴρμένον  
ἐκ τοῦ μνημείου \*

11 Μαρούλα δὲ εἰστίκει πρὸς τῷ  
μνημείῳ ἔξω κλαίοντα. ὡς οὖν  
ἔκλαιεν, παρέκυψεν εἰς τὸ μνη-

μεῖον 12 καὶ θεωρεῖ δύο ἀγγέ-  
λους ἐν λευκοῖς καθεξομένους,  
ἔνα πρὸς τῇ κεφαλῇ καὶ ἔνα  
πρὸς τοὺς ποδάς, δύον ἔκειτο  
τὸ σῶμα τοῦ Ἰησοῦ 13 λέγουσιν  
αὐτῇ ἐκεῖνον γύναι, τί κλαίεις;  
λέγει αὐτοῖς διτοῦ ἡραν τὸν κύριον  
μον (14 στραφεστα she sees Jesus)

15 λέγει αὐτῇ Ὁ Ἰησοῦς γύναι, τί  
κλαίεις; τίνα ζητεῖς; (takes him  
for the gardener: 16 Mary! Rab-  
boni!) (2 – 4 Peter fetches the  
disciple whom Jesus loved and  
the latter) ἥλθεν πρῶτος εἰς τὸ  
μνημεῖον 5 καὶ παρακύψας βλέ-  
πει κείμενα τὰ ὄθνα, οὐ δέντοι  
εἰσῆλθεν 6 Πέτρος — εἰσῆλ-  
θεν εἰς τὸ μνημεῖον (7 and sees  
the clothes) 8 τότε οὖν εἰσῆλθεν  
καὶ δὲ ἄλλος μαθητὴς ὁ ἐλθὼν  
πρῶτος εἰς τὸ μνημεῖον καὶ εἶδεν  
καὶ ἐπίστευσεν. 9 οὐδέποτε γάρ  
γειτεισαν τὴν γραφὴν, ὅτι δεῖ  
αὐτοῖς ἐκ νεκρῶν ἀναστῆναι  
10 ἀπῆλθον οὖν πάλιν πρὸς

αὐτοὺς οἱ μαθηταί.

17 λέγει αὐτῇ Ὁ Ἰησοῦς· μή μου  
ἀπτον οὐπω γάρ ἀναβέβηται  
πρὸς τὸν πατέρα· πορεύον δὲ  
πρὸς τὸν ἀδελφούς μον καὶ  
εἰτέ αὐτοῖς ἀναβαίνα πρὸς τὸν  
πατέρα μον καὶ πατέρα τοῦ  
καθόμον πάλιν ἀγίημι τὸν κόσμον  
καὶ πορεύομαι πρὸς τὸν πατέρα.)

Τονοσαι C, corr. ἐπελθ. A. Schoene Kunze vGebh | μεσωφ τιφ ταφω C ἐν praem. Gebh HZ. |  
C corr. ιδετε vGebh | εκει το C το superscr. |

## XI. (XIV)

**57 τότε αἱ γυναῖκες φοβηθεῖσαι  
σαι ἔφυγον.**

**58 ήν δὲ τελευταία ἡμέρα τῶν  
ἀζύμων· καὶ πολλοὶ τινες  
ἔξηρχοντο, ὑποστρέφοντες εἰς  
τοὺς οἶκους αὐτῶν, τῆς ἐσ-  
τῆς πανσαμένης.**

**59 ἡμεῖς δὲ οἱ δώδεκα μαθη-  
ταὶ τοῦ κυρίου ἐκλαίομεν καὶ  
ἐλυπούμενά·**

**καὶ ἔκαστος λυπούμενος διὰ  
τὸ συμβὴν ἀπηλλάγη εἰς τὸν  
οἶκον αὐτοῦ·**

**60 ἐγὼ δὲ Σίμων Πέτρος καὶ  
Ἀνδρέας δὲ ἀδελφός μου λα-  
βόντες ἡμῶν τὰ λίνα ἀπήλθα-  
μεν εἰς τὴν Θάλασσαν,**

**καὶ ἦν σὸν ἡμῖν Δευτεῖς δὲ  
τοῦ Ἀλφαίου, δν κύριος . . .**

**8 καὶ ἀπειλοῦσσαι ταχὺ ἀπὸ  
τοῦ μνημείου μετὰ φόβου καὶ  
χαρᾶς μεγάλης ἔδραμον ἀπαγ-  
γειλαὶ τοις μαθηταῖς αἵτοι**

**(9. 10. Appearing of Jesus to  
the women and new message  
to the brethren)**

**(11—15 Conclusion of the story  
of the watch at the sepulchre)**

**16 οἱ δὲ ἐνδεκα μαθηταὶ**

**ἐπορεύθησαν εἰς τὴν Γαλι-  
λαίαν  
(—20 Farewell words of Jesus  
on the mountain).**

**(4, 18 περιπατῶν δὲ παρὰ  
τὴν Θάλασσαν τῆς Γαλιλαίας  
εἰδεν δύο ἀδελφούς, Σίμωνα  
τὸν λεγόμενον Πέτρον καὶ  
Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,  
βάλλοντες ἀμφίβληστρον εἰς  
τὴν Θάλασσαν)**

**(9, 9 καὶ παράγων ὁ Ἰησοῦς  
ἐκεῖθεν εἰδεν ἄνθρωπον καθή-  
μενον ἐπὶ τὸν τελώνιον, Ματ-  
θαῖον λεγόμενον, καὶ λέγει  
αὐτῷ· ἀκολούθει μοι)**

**8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου εἰχεν γάρ αὐτὰς τρόμος καὶ θυτασις, καὶ οὐδενὶ οὐδὲν εἶπον ἐφοβούντο γάρ.**

(9—20 Later addition about Christophanies — comp. Luke — and the Ascension.)

**10 ἐκείνη πορευθεῖσα ἀπῆγγειλεν τοῖς μετ' αὐτοῦ γενομένους πενθοῦσιν καὶ κλαίουσιν.**

(1, 16 καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ)

(2, 13 καὶ ἐξῆλθεν πάλιν εἰς τὴν θάλασσαν — 14 καὶ παράγων εἶδεν Λευεῖν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τῷ τελώνιον καὶ λέγει αὐτῷ ἀκολούθει μοι)

**8 καὶ ἐμνήσθησαν τὸν ὄφελον αὐτοῦ 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπῆγγειλαν πάντα ταῦτα τοῖς ἔνδεικναι καὶ πᾶν τοῖς λοιποῖς 10 ἡσαν δὲ η Μαγδ. Μ. — ἔλεγον πρὸς τὸν ἀποστόλους ταῦτα 11 καὶ ἐφάνησαν ἐνάπιον αὐτῶν ὥσπει λίγος τὰ ὄφητα ταῦτα, καὶ ἤπιστον αὐτας.**

(2, 42 ἀναβανόντων αὐτῶν κατὰ τὸν ἔθος τῆς ἑορτῆς 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέψειν αὐτοὺς ὑπέμενεν Ἰησοῦς ὁ πατής ἐν ζερουσαλήμ.)

(13—53 Christophanies about and in Jerusalem)

**13 καὶ ἴδον δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἡσαν πορευόμενοι εἰς κάμπην ἀπέχονταν σταδίους ἕξηκοντα ἀπὸ Κερ., ἢ ὅνομα Ἐμμαούς καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τοιτούν 17 καὶ ἦσαν θησαυροποίοι**

(5, 1 — καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννημαρέτ, 2 καὶ ἴδεν δύο πλούσια ἀστῶτα παρὰ τὴν λίμνην οἱ δὲ ἀλεῖται ἀπ' αὐτῶν ἀποβάντες ἐπῆλυναν τὰ δίκτυα 3 ἐμβὰς δὲ εἰς ἐντὸν πλοιον, δὲ ἦν Σίμωνος —)

(5, 27 καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθάσαστο τελώνην ὄνοματι Λευεῖν καθήμενον ἐπὶ τὸ τελώνιον καὶ εἶπεν αὐτῷ ἀκολούθει μοι)

**18 ἔρχεται Μαριάμ ἡ Μ. ἀγγέλλοντα τοῖς μαθηταῖς ὅτι ἐώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.**

(19—23 Appearance in the evening in Jerusalem before the eleven with the exception of Thomas 24 f. the unbelief of Thomas)

**26 καὶ μεθ' ἡμέρας ὅκτω πάλιν ἡσαν ἔσω οἱ μαθηταὶ αὐτοῦ (—29 Second appearance, overcoming the unbelief of Thomas. 30 Conclusion.)**

### John XXI

1 μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος ἐφανέρωσεν δὲ οὕτως. 2 ἡσαν δύον Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδυμός καὶ Ναθαναήλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζερεβαδίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αἵτοι δύο 3 λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεύειν. λέγουσαν αὐτῷ ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοιον.

(4—25 Christophanie. Restoration of Peter. Peter and John. Second conclusion.)

1 . . . . But of the Jews no one washed his hands, neither Herod nor any  
 2 of his judges. And when they would (not) wash, Pilate arose, and then Herod the king  
 commands them to take the Lord away, and says: What I have commanded you to  
 do unto him that do.

3 But there stood by Joseph, the friend of Pilate and of the Lord, and when  
 he knew that they were about to crucify him, he went to Pilate and begged the  
 4 body of the Lord for burial. And Pilate sent to Herod and begged his body, and  
 5 Herod said: Brother Pilate, even if no one had asked it, we would have buried it,  
 seeing that indeed the Sabbath draws on, for it is written in the law: Let not the  
 sun go down upon a slain man. And he delivered him to the people before the  
 first day of unleavened bread, their feast day.

6 But they took the Lord, and ran, and pushed him on, and said: Let us drag  
 7 along the Son of God seeing we have got him in our power. And they put on him a  
 purple robe, and set him on the seat of judgment, and said: Judge justly, King of  
 8 Israel! And one of them brought a crown of thorns, and set it on the head of  
 9 the Lord. And others who stood there spat in his face, and others smote him on  
 the cheeks; others again pierced him with a reed, and some scourged him saying:  
 Such honour do we show to the Son of God.

10 And they brought two malefactors and crucified the Lord in the midst between  
 11 them. But he was silent as one who experiences no pain. And when they lifted  
 12 up the cross, they wrote upon it: This is the King of Israel. And they laid down  
 13 his garments before him, and divided them, and cast lots for them. But one of those  
 malefactors reproached them saying: We indeed, for the evil that we have done,  
 suffer these things, but this man, who has become a Saviour of men, what evil has he  
 14 done unto you? And they were enraged at him, and commanded that his legs should  
 not be broken, so that he might die amid torture.

15 It was now midday, but darkness covered the whole of Judea. And they were  
 troubled and in fear lest the sun had gone down while he still lived, [for] it stands  
 16 written among them: Let not the sun go down upon a slain man. And one of them  
 said: Give him gall with vinegar to drink; and they mixed it and gave him to drink.  
 17 And they fulfilled all things, and filled up the measure of their sins upon their head.  
 18 And many went about with lamps, and, thinking that it was night, stretched them-  
 selves down as [for a meal]. Then the Lord cried out saying: O my Strength, Strength,  
 thou hast forsaken me! And when he said this, he was taken up..

20 And in the same hour the veil of the temple of Jerusalem was rent in two  
 parts. And then they drew out the nails from the hands of the Lord, and laid him  
 21 on the earth; and the whole earth did quake, and there was great fear. Then shone  
 22 out the sun, and it was found to be the ninth hour. But the Jews rejoiced and gave  
 23 to Joseph his body that he might bury it, seeing that he had been a witness of all  
 24 the good deeds he had done. He now took the Lord, and washed him, and wrapt  
 him in a linen cloth, and brought him into his own tomb called the Garden of  
 Joseph.

25 When the Jews and the elders and the chief priests saw what evil they had  
 done to themselves, they began to smite on their breasts and to say: Woe unto us  
 26 because of our sins; the judgment and the end of Jerusalem are come nigh. But I  
 mourned with my companions, and with disturbed senses we concealed ourselves, for  
 27 they accused us as malefactors, and as wishing to set fire to the temple. But amid  
 all this we fasted, and sat weeping and mourning day and night until the Sabbath.

28 But the scribes and Pharisees and elders came together, when they heard that  
 the whole people murmured and beat upon their breasts, and said: If at that death  
 29 these mighty signs were wrought, behold what a righteous man he is. Then were  
 30 the elders afraid and came to Pilate and made request of him, saying: Give to us  
 soldiers that we may watch the sepulchre for three days, lest his disciples come and  
 steal him away, and the people think that he is risen from the dead, and bring evil-

31 upon us. And Pilate gave to them Petronius the centurion with soldiers to guard  
32 the sepulchre, and with them went the elders and scribes to the sepulchre, and they  
33 with the centurion and soldiers rolled a great stone, and all, so many as were there,  
34 placed it upon the door of the sepulchre. And they spread seven seals upon it, and  
when they had pitched a tent there, they kept watch. But when the morning of the  
Sabbath dawned a multitude from Jerusalem and round about came that they might  
see the sealed sepulchre.

35 But in the night in which the Lord's day dawned, while the ~~disciples~~<sup>3 addrs</sup> stood on  
36 the watch two and two at their post, a mighty voice sounded in the heavens, and they  
37 saw heaven opened and two men descending from thence in great glory, and  
approaching the sepulchre. But that stone which had been placed upon the door of  
the sepulchre rolled back of itself, and moved aside, and the sepulchre opened, and  
38 the two young men went in. When, therefore, those soldiers beheld this, they  
awakened the centurion and the elders, — for they also were there to watch. —  
39 And while they were telling what they had seen, they behold again coming forth  
from the sepulchre three men, and the two support the one, and a cross followed  
40 them. And the heads of the two reached indeed unto heaven, but the head of the  
41 one who was led by them reached far above the heaven. And they heard a voice  
42 from heaven that said: Hast thou preached unto those that slept? And an answer  
43 was heard from the cross: Yea. Those men resolved with one another that they  
44 should go and announce this to Pilate. And while they were discussing among them-  
selves, the heavens open again, and a man descends and goes into the sepulchre.

45 When the people who were with the centurion saw this, they hastened during  
the night to Pilate, leaving unprotected the sepulchre which they had been watching,  
and reported in great terror all that they had seen, and said: Verily, it was the Son  
46 of God. Pilate answered and said: I am pure of the blood of the Son of God,  
but this was concluded upon by yourselves. Thereupon all came forward, and entreated  
47 and urged him to command the centurion and soldiers to say nothing about what  
they had seen. For it is enough, said they, to have become guilty of heinous sin against  
God, without now falling into the hands of the people of the Jews and being stoned.  
48 Then Pilate commanded the centurion and the soldiers to say nothing.

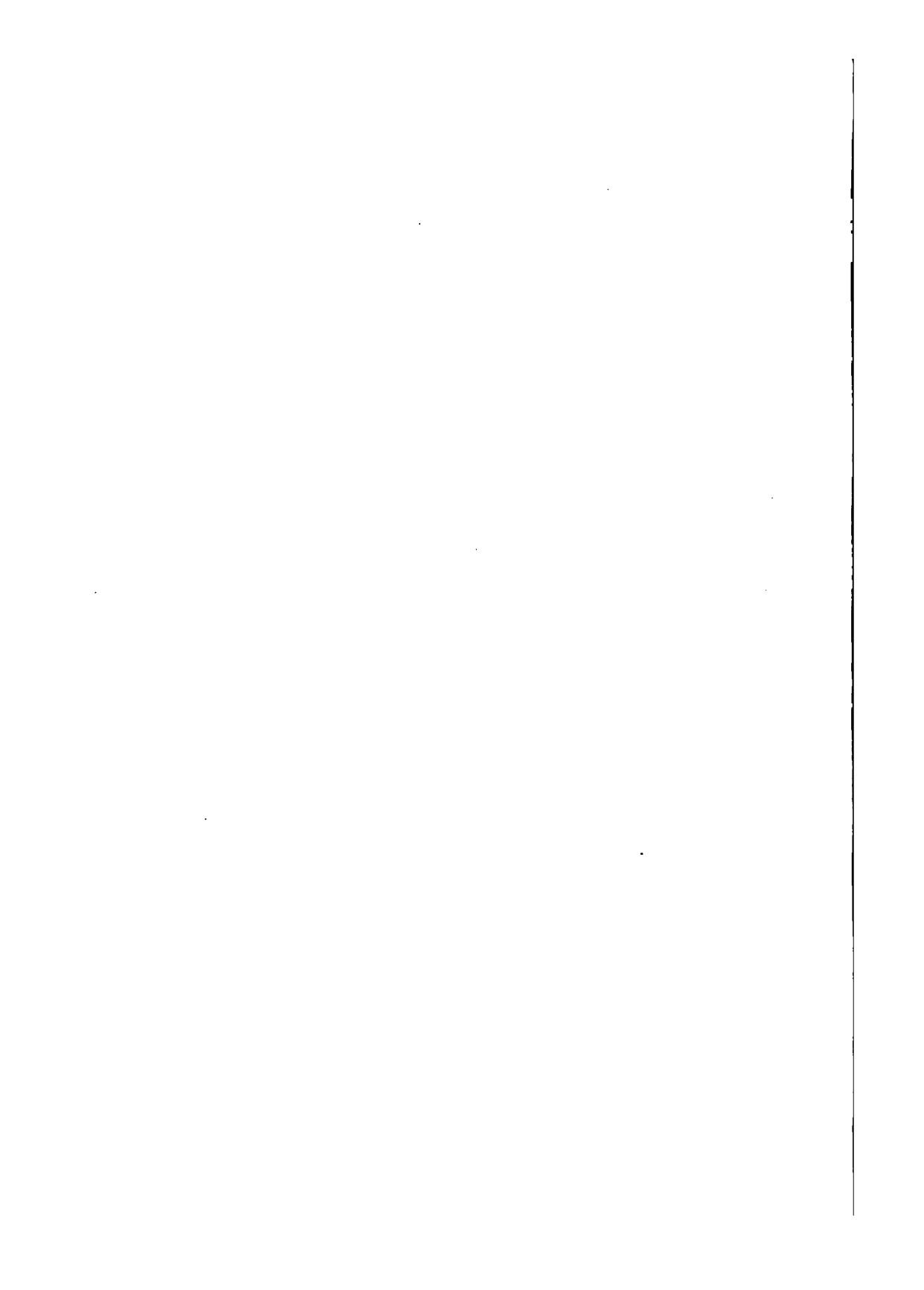
50 Early in the morning of the Lord's day Mary Magdalene, the disciple of the  
Lord — who, through fear of the Jews, because they were burning with rage, had not  
done at the sepulchre of the Lord what women are wont to do to the dying and  
51 those whom they have loved, — took her female friends with her, and went to the  
sepulchre, where he had been laid. And they feared that the Jews should see them,  
and said: If on that day on which he was crucified we could not bewail and lament him,  
53 then let us do this even now at his sepulchre. But who will roll away the stone  
for us, which was placed at the door of the sepulchre, that we may enter in and set  
54 ourselves down beside him, and do what is becoming? For the stone was great, and  
we fear that any one should see us. And if we cannot do it, then let us at least  
lay down at the door of the sepulchre what we bring in memory of him (or: in memory  
of him lay down what we have brought), and weep and smite on our breasts, till we  
55 come back into our own house. And when they had accomplished their journey, they found  
the sepulchre open, and they went over, and bent down, and saw there a fair young man  
sitting within the sepulchre, clothed in the most shining raiment, who said to them:  
56 Wherefore are ye come? Whom seek ye? Not still that crucified one? He is risen and gone  
hence. But if ye believe it not, stoop down and see; in the place where he lay he is not,  
57 for he is risen and gone forth whither he was sent. Then were the women afraid and fled.

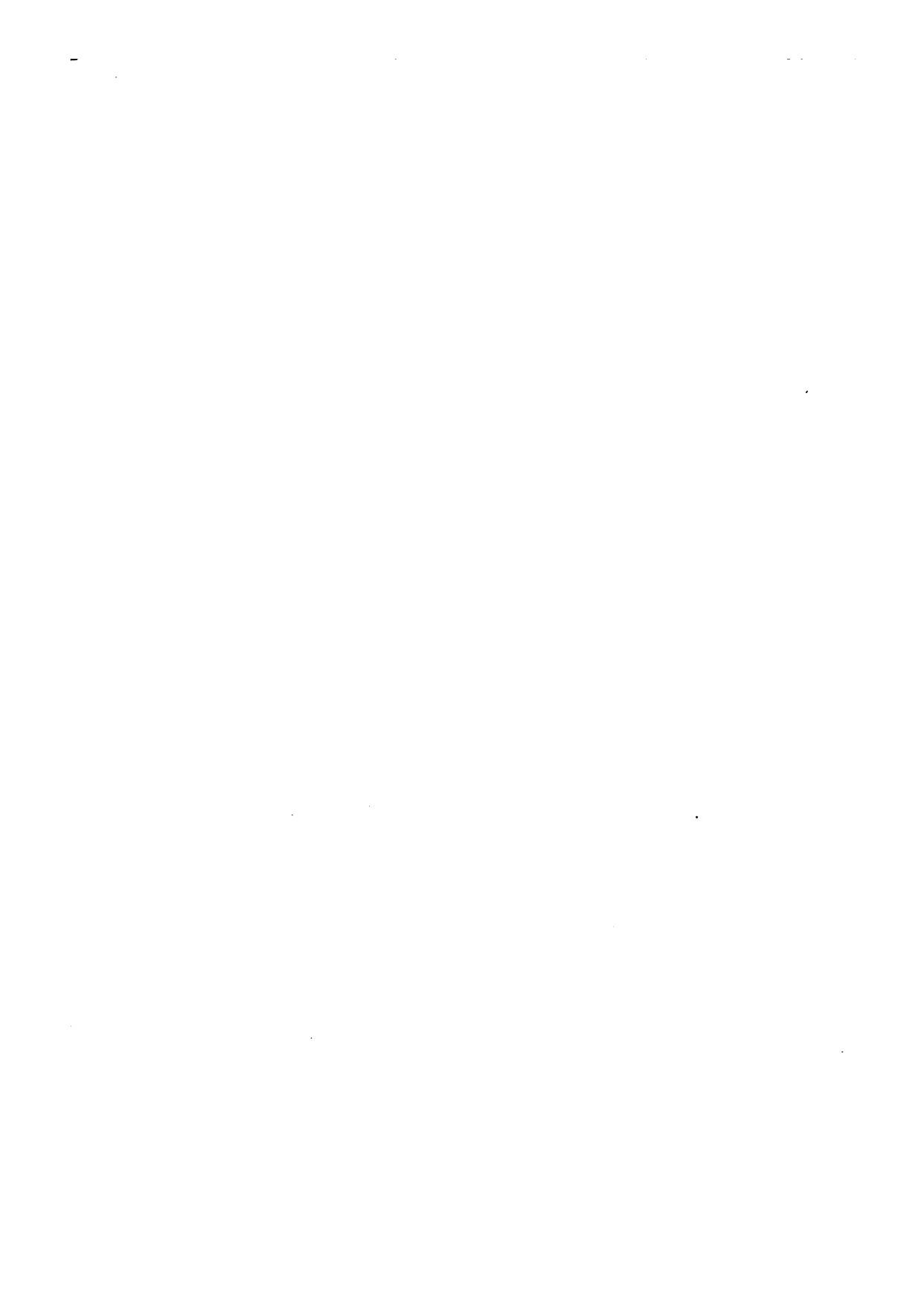
58 But the last day of unleavened bread had come, and many went away back again  
59 to their homes, when the feast was over. We now, the twelve disciples of the Lord,  
mourned and wept, and each one, full of grief over what had taken place, departed to  
60 his own home. But I, Simon Peter, and Andrew, my brother, took our nets and  
went out upon the sea, and with us was Levi, the son of Alphaeus, whom the Lord . . .

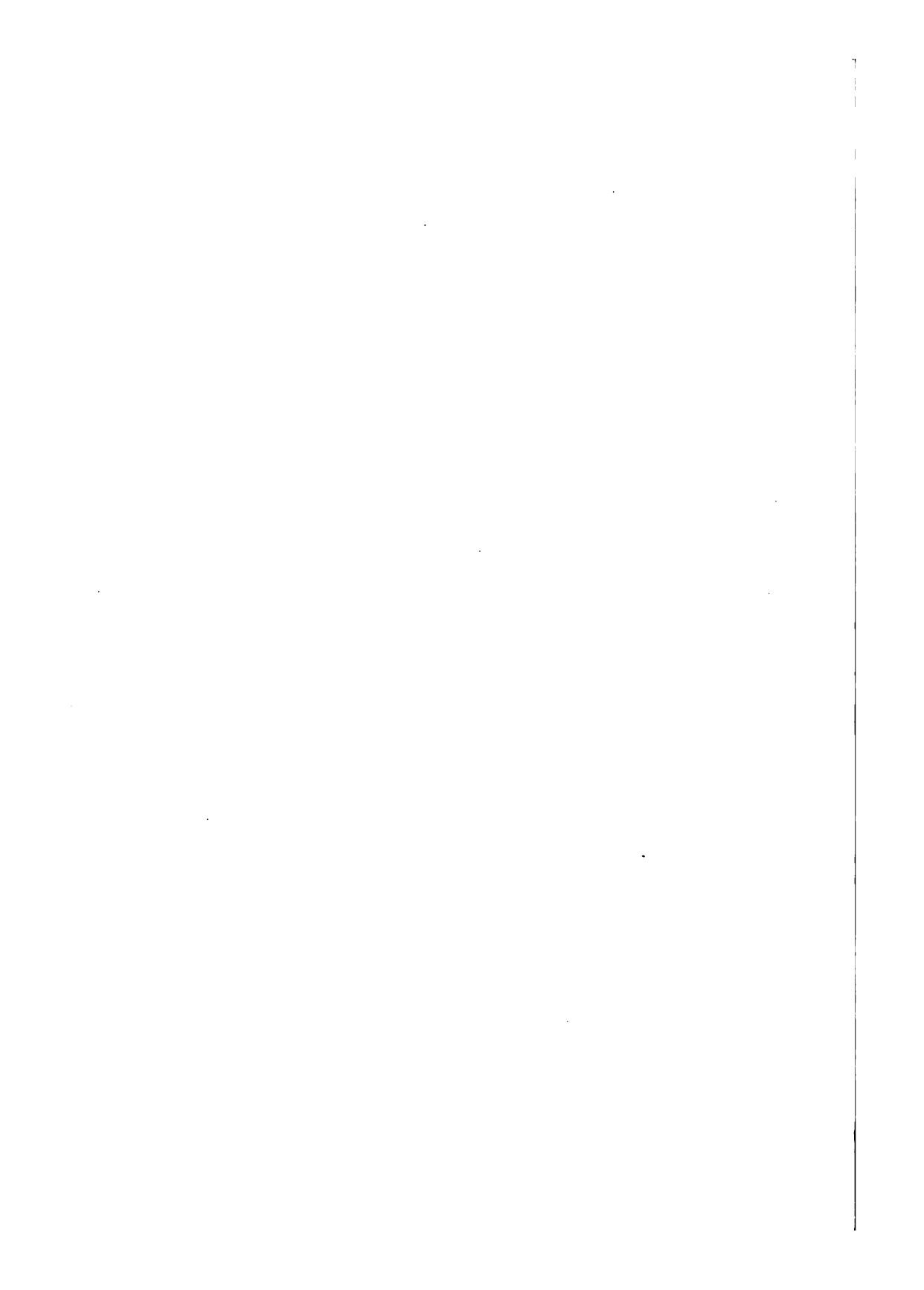
4161B

Printed by A. Hopfer, Burg.

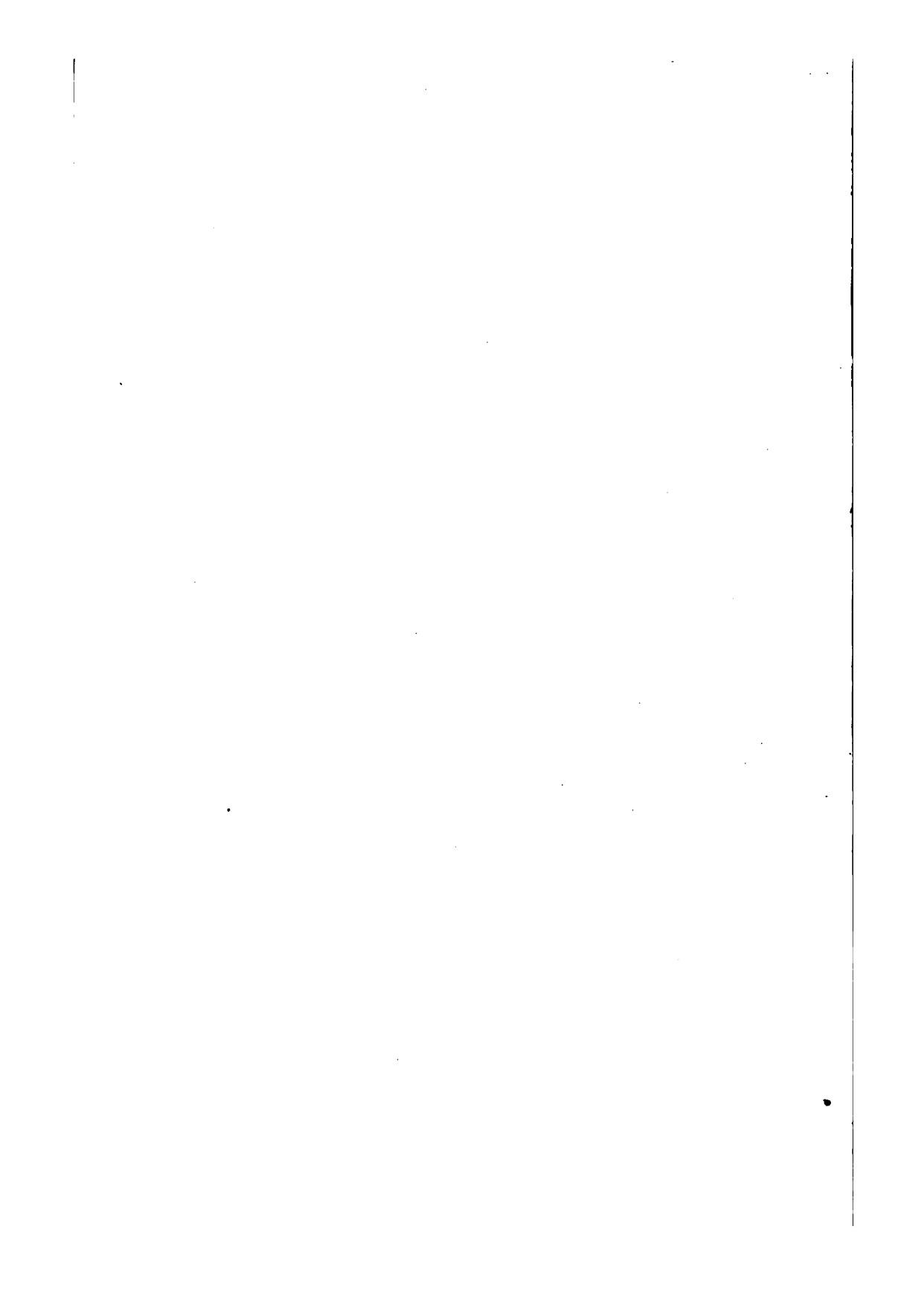




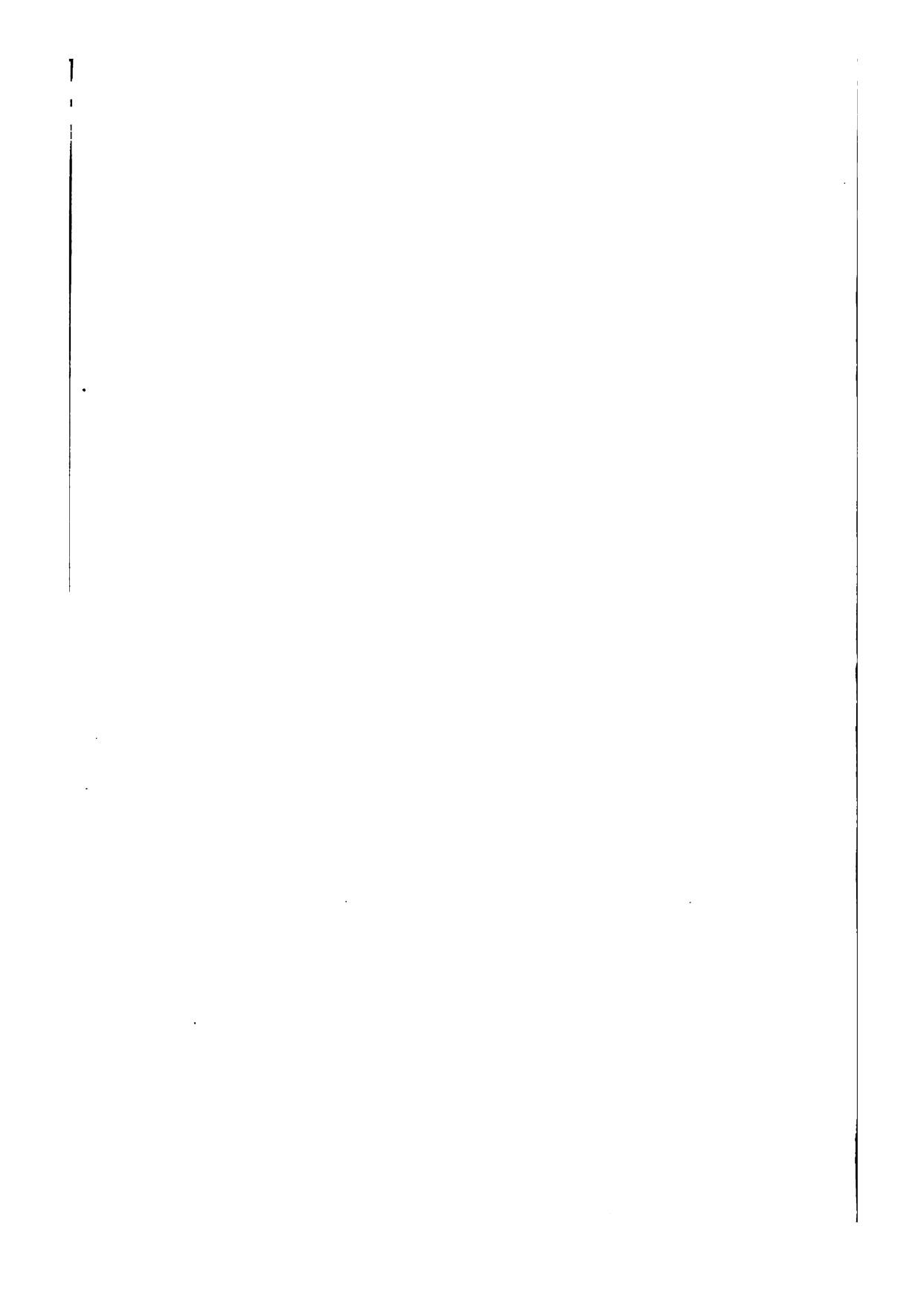




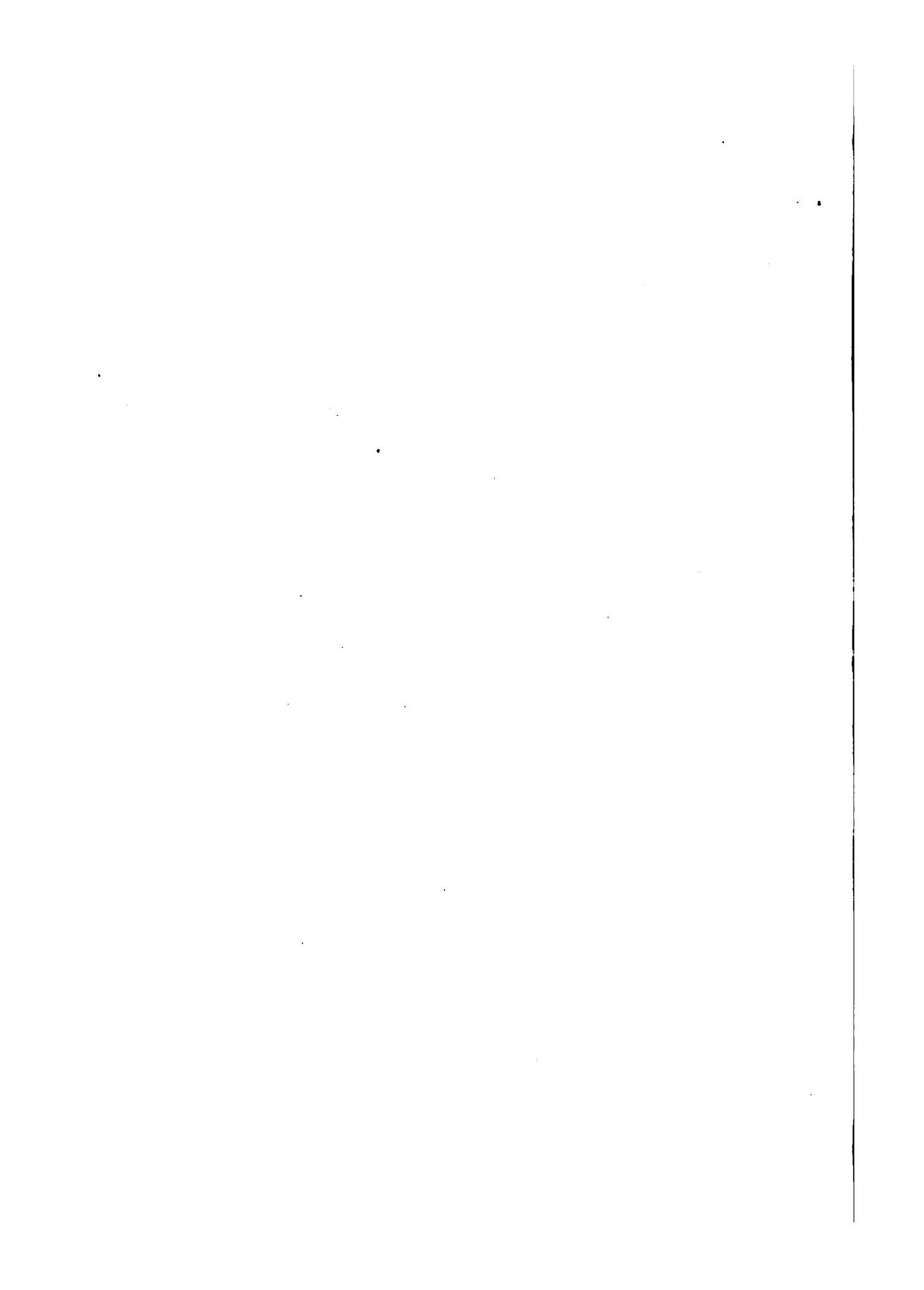














*1967*  
~~AUG 9 1967~~

~~NOV 22 1967~~

~~DEC 3 1970~~

~~JAN 4 1971~~

~~FEB 5 1971~~

~~MAR 26 1973~~

~~FEB 6 1974~~

~~5/26~~

~~MAY 9 1974~~

~~AUG 31 1975~~

~~APR 30 1976~~

~~NOV 2 1973~~ FEB 10 1996

~~DEC 28 1973~~

~~SEP 10 1996~~

~~SEP 10 1997~~

~~JAN 2 - 1974~~



SCHUBERT, Hans von  
The Gospel of St.  
Peter.

599  
P486.8  
S384pee  
1893

